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Yours sincerely
William Johnston

).D.,

1876.

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valued friends, and the most accomplished woman he had ever known.

I have been indebted to many friends, especially to the Rev. J. B. Johnston, D.D., Govan; Rev. David Russell, Dunfermline; Rev. T. Boston Johnston, Edinburgh; George Birrell, Esq., Dunfermline; William Johnston, Esq., Glasgow; and Andrew Monro, Esq., Limekilns, for placing at my disposal what materials they possessed, to all of whom I acknowledge my obligations, and tender my sincere thanks.

WILLIAM GIFFORD.

LEITH, 1876.

MEMORIALS

OF

THE LIFE AND WORK

OF THE

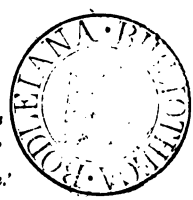
REV. WILLIAM JOHNSTON, M.A., D.D.,

LIMEKILNS.

With a Critique by

WILLIAM GIFFORD,

LEITH, LATE OF LIMEKILNS.



'Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.'

EDINBURGH:
WILLIAM OLIPHANT AND COMPANY.
1876.

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MEMORIALS

OF

REV. WILLIAM JOHNSTON, M.A., D.D.

CHAPTER I.

PARENTAGE AND FAMILY NOTICES.

In the churchyard of Ettrick—that sweet secluded spot among the hills—there is a gravestone, near to the tomb of Thomas Boston, the author of *The Fourfold State*, and near to the tomb of James Hogg, the Ettrick Shepherd, author of *The Brownie of Bodsbeck* and *The Queen's Wake*,—a stone which marks the resting-place of the paternal ancestors of Dr. Johnston of Limekilns. The inscription—which sets the rules of modern orthography at defiance—tells the visitor that 'here lyes gieny Bleek who died 11th of December 1773 aged 63 spouse to Robert Jonson.' The said Robert Jonson was born in 1713; and in the records of the Ettrick session we read regarding him: 'Robert Jonson of Buccleugh in March 1736 presented Testimonials from the parish of Yarra (Yarrow) which were sustained. Signed T. Boston.' Robert lived to a considerable age, having died in the year 1802. He had a son whom he called Thomas Boston, after his esteemed minister. Thomas was born at Kakrabanke, in the parish of Ettrick, on 16th March 1742. He

betook himself in early life to the trade of a travelling merchant—a packman. When he left the Forest, he settled at Biggar, in the upper ward of Lanarkshire,—his chief business there consisting in collecting wool and hand-spun woollen yarn from the farmhouses in Annandale, Crawford Muir, Tweeddale, and the neighbouring districts, and selling these to the manufacturers in such places as Hawick and Galashiels. He was a noble specimen of a Bible-reading Scotchman, whose doctrinal religion was of a somewhat Puritanic type, and whose practice was marked by unflinching integrity. The venerable old lady at St. Mary's Loch, Mrs. Isabella Richardson,—better known to the readers of *Blackwood* all the world over as Tibbie Shiels,—still speaks of him as a 'godly and uncommonly guid-livin' man;' and a well-known farmer in Manor Water was wont to say to his servants and children, when he heard them relating some bit of scandalous gossip, 'Ye had better no repeat that,—it's packman's news; and exceptin' Tammas Johnston o' Biggar, I never kenned a packman whose stories could bear to be turned ower.'

On 13th June 1783, Thomas married Janet, daughter of James Brown, who was in his way a remarkable man,—a Seceder from the earliest days of the Secession, and connected with the congregation of West Linton even before that of Biggar was formed. 'It is worthy of mention,' says the Rev. T. B. Johnston, Edinburgh, author of 'Memoir of Dr. Johnston' in the *United Presbyterian Magazine* for August 1874, 'that this intelligent village wright at Biggar had as his next neighbour John Gladstone, the village maltster, the great-grandfather of our illustrious statesman, and that the two used to have daily discussions on the affairs of the nation, and the sayings and doings of

the folk at Lon'on.' Of this marriage were born nine children, of whom William, the subject of these pages, was the youngest. His eldest brother, Robert, became the brother-in-law of Dr. John Brown, and was a man of rare power and accomplishments. His illustrious nephew, John Brown, M.D., author of *Rab and his Friends*, speaking regarding him in his letter to the Rev. Dr. Cairns (published as a supplementary chapter to the *Life of the Rev. Dr. John Brown*), says 'that father used to remark that one thing put him always on his mettle,—the knowledge that yonder, in that corner under the gallery, sat Sabbath after Sabbath a man who knew his Greek Testament better than I did. This was his brother-in-law, and one of his elders, Mr. Robert Johnston, married to his sister Violet, a merchant and portioner in Biggar; a remarkable man, of whom it is difficult to say to strangers what is true without being accused of exaggeration. A shopkeeper in that remote little town, he not only intermeddled fearlessly with all knowledge, but mastered more than many practised and university men do in their own lines,—mathematics, astronomy, and especially what may be called *senelology*, or the doctrine of the moon, and the higher geometry and physics; Hebrew, Sanscrit, Greek, and Latin, to the veriest rigours of prosody and metre; Spanish and Italian, German, French, and any odd language that came in his way. All those he knew more or less thoroughly, and acquired them in the most leisurely, easy, cool sort of way, as if he grazed and browsed perpetually in the field of letters.' Two other brothers of Dr. Johnston, who also ultimately reached positions of respectability, must have exerted considerable influence over the youthful mind of their youngest brother. James, born in Biggar in 1795, was educated at the University of

Glasgow, where in 1818 he graduated as a C.M. He began his professional course at Moffat in 1819, and gradually attained a good practice in that district,—the survivors remembering still, with much esteem and affection, 'the amiable and kindly doctor, who rode the white powney.' He continued in Moffat till 1836. A severe illness, which unfitted him for the fatigue and exposure incident to his practice there, induced him to seek an easier sphere of labour. This, in 1837, he secured in Limekilns, the manse of his esteemed brother being his home up to 1845, when he was married to Miss Helen Thomson, whose father had been factor to the Earl of Elgin. Dr. J. Johnston died in February 1862, leaving a name for deep but undemonstrative piety, for a genial and generous disposition, for ability and professional acquirements, which cannot be speedily effaced.

Ebenezer was born at Biggar in 1796. He studied for the ministry of the Secession Church under the venerable Dr. Lawson of Selkirk, but, having joined the Established Church in 1819, he attended also the Divinity Hall in Edinburgh. From 1826 to 1831 he was assistant to the Rev. Dr. Martin of Kirkcaldy, and so highly were his labours appreciated by the congregation, that a very handsome testimonial was given him when he left. From Kirkcaldy he went to America, where he laboured for a short period, and on his return discharged the office of parish schoolmaster at West Calder from 1833 to 1835, when he became governor of Simpson's Asylum, at Plean, Stirlingshire. In 1839 he was ordained to the office of the ministry in the *quoad sacra* chapel erected in connection with the asylum, and continued to minister there—being allowed to retain the church, though he came out at the Disruption—till 1860,

when he resigned and retired to Bannockburn, where he resided till his death, in February 1864. No man could pronounce a sounder opinion, even on subjects of the greatest difficulty, and no man of the same powers ever manifested greater modesty in doing so. The style of Mr. Johnston's preaching was massive and elaborate,—far too much so for his general popularity. For his congregation at Plean—the well-fed, red-vested, complacent inmates of the asylum, and his small band of hearers from the adjoining country—he prepared as carefully as if he had had the most learned congregation in Scotland to preach to. It sometimes was amusing, even, to hear him quote Barrow, Tillotson, Howe, etc., to his rustic flock, but he was conscious of no incongruity in the matter. Few families can point to four brothers who have all served their generation well, and died so generally and deeply regretted, as Robert, James, Ebenezer, and William Johnston.

CHAPTER II.

EARLY LIFE—BIRTH; BOYHOOD; SCHOOL, COLLEGE, AND HALL EDUCATION.

We have said in the preceding chapter that Dr. W. Johnston was the youngest of a family of nine children. He was born in Biggar on the 18th February 1800. Mr. David Mudie, preacher, who was licensed about the year 1798, and who watered the churches during the following fifty years, was one of Dr. Johnston's earliest and oldest friends. Mr. Mudie had, as very many knew, some peculiarities. How many have talked of and laughed at his antipathy to whisky, and arm-chairs, and swine's flesh, and Antiburghers! And he had his characteristic likings too. To many of the present generation he was the only one they knew who used hair-powder to the last day of his life. His presents of knives to the boys of his acquaintance, and of scissors, silver thimbles, and pocket-handkerchiefs to his young lady friends, would have kept him poor, even if his income had been several times what it was. He was a welcome guest in many manses of the Secession; but in many places the manse was with him only a house of call, and he made his home in the house of some friend to whom he had become attached in the course of his wanderings. The house of Thomas Johnston at Biggar was one of his *howffs*. Mr. Mudie used

to tell that the first time he saw the future minister of Limekilns was when the latter was a child of five years old, rolling in the mud before his father's door, along with another little fellow called Kidd. Mr. Mudie gave each of the youngsters a copper, and advised them to buy sweeties, which advice they very promptly attended to. The donor then asked for a portion of the sweeties, with which request little Johnston complied, but Kidd held that that was no part of the bargain. This incident was the beginning of a friendship which lasted more than half a century, and which ended only, or rather changed its mode and manifestation, by Mr. Mudie's death. Dr. Johnston's friendship for the little fellow Kidd was also a lifelong thing, though the stream flowed in very different channels. The father of Dr. Johnston's playfellow was Tom Kidd, who lived in a small thatched house belonging to Thomas Johnston, and close to that which was occupied by the laird. Tom had been a soldier, but, taking a dislike to the service, he had left it without any formal leave-taking, and had gone, according to common report, to America, which at that time was a *terra incognita*. His wife, Girsy Wilson, had a large family of boys, who took to soldiering by a kind of instinct. Dr. Johnston's friend, who enlisted, served his time, and returned to his native town to spend his last years, in broken health, and not in the greatest social comfort. He was wont to say to the nephews and nieces of Dr. Johnston, 'It was a bad day for me in 1810 when your grandfather died; but for that I would have been edicated and sent to college, and made a minister like your uncle William; but you see granny couldna keep us baith, and accordingly William gaed to the books, and I gaed first to the loom and then to the sodgering.' When Dr. Johnston visited

Biggar, he was always careful to find Rob Kidd, and gave him many good advices, and not a few substantial souvenirs of their old friendship.

Dr. Johnston got his elementary education chiefly, if not entirely, at the parish school of his native town. The school at that time was under the care of Mr. Richard Scott, a man whose appearance, manners, and general accomplishments suggested the thought that it was by something like an untoward accident that he had become a country schoolmaster, or, as he himself sometimes facetiously said, 'that he had ended as auld Dominie Dick.' He was a man of noble presence, of ruddy countenance, of rich humour, and of genial disposition. He did not know the minutiæ of Greek or Latin grammar, the functions of *si* and *qui*, and many important facts about Roman and Athenian antiquities were unknown to him; but he had Latinity enough to read the Latin classics with ease, and literary taste enough to enable him to relish their beauties. Mr. Scott lived to see Dr. Johnston occupying a leading position in the Secession Church, and used proudly to refer to him as one of his *quondam* pupils.

Dr. Johnston went to Glasgow College at an early age, when he was only about thirteen years old. He was undoubtedly as well acquainted with Latin and Greek as many others who entered the University along with him, but he used to regret in after life his early entrance on college work. He made a respectable, if not a brilliant appearance in all his classes, and he obtained a prize in the class of mathematics, of which class he was censor, and perhaps in some others. During his college career he made acquaintance with several whose names, like his own, have become well known in the Church. Among these

we may mention David Anderson, Dr. R. J. Bryce, Dr. Michael Willis, who still survive, and Sir James Anderson, Professor Gibson, Dr. David Smith of Biggar, and others who have fallen asleep. He also associated with Lord Glenorchy, afterwards, the Marquis of Breadalbane, and William Penney, afterwards Lord Kinloch, who vowed in writing, on a page of his edition of Euripides, constant friendship with William Johnston. Many of his college reminiscences were connected with the Rev. John Barclay, afterwards of Patna, Ayrshire,—'Johnnie Barclay,' as he was called in the wide circle of his friends. Mr. Barclay's maternal grandfather, the Rev. John Low, had been minister of the Secession Church at Biggar in the days of Dr. Johnston's childhood, and Barclay, while staying at his grandfather's, had become acquainted with the Johnstons, and was led to take a kind of paternal or maternal interest in the young Johnstons when they came to college. William Johnston went to college to study for the bar, and those who knew him can attest how eminently his judicial powers fitted him for such a profession; but the appeals of his mother, who lived to see her son take a prominent position in the Church—she died in 1847—and of his minister, Dr. Brown, influenced him otherwise. He entered the Secession Hall at Selkirk in 1816, and he took to Professor Lawson a note from his minister at Biggar, the Rev. J. Brown, from which the following is an abstract:—'The young man who delivers this note is a Mr. William Johnston, a brother of Mr. Ebenezer Johnston. He is a member of my congregation, and is a good scholar, and I hope truly pious. He has been examined by our presbytery and recommended by them to your care; as Mr. Harper has not forwarded him a certificate of his recommendation, I thought it necessary

to state the fact. Probably the certificate will be sent up by some of the other students from our presbytery. It may also be proper to notice that his presbytery assigned to him Matt. i. 21 as a subject for a homily.' Dr. Johnston completed the fifth and last year of his theological course under Dr. Dick of Glasgow, to whose charge the Hall was committed after the death of the former professor.

Dr. Johnston started life without any external advantages; he was, like many other students, poor, and devoted himself to teaching during the recess of the Hall. He was employed in this way at Newbigging, in the parish of Carnwath; he also spent ten months in the island of Fetlar, in Shetland, as tutor in the *laird's* family. We have heard him, in that dry, humorous style which was so characteristic of him, refer to various incidents connected with that period of his life; all he said betokened that at that time his life was one of toil. And when he refers to his student days at Selkirk, where he enjoyed himself so much, he speaks of having escaped 'from the ungrateful toil in which the other months' —meaning the months he had spent while engaged in teaching—'of the year were consumed.' During his student life his physical constitution was not the strongest. A short time before the celebration of his jubilee, we asked him if, when a student, he expected to reach such an age. 'Oh no,' he said; 'I considered myself, and no doubt was, the weakest of all my fellow-students, and had but an indifferent constitution.' The treatment which he received at that stage of his career, when applying for a parish school, he referred to when addressing the Synod on Education in 1873. He says: 'It is always present in my mind when the question of Education in Scotland is brought up.' And we are of

opinion it added greatly to the zeal and bravery he ever exhibited when debating this question; and he must have felt, if not proud, at least much gratified, when, after so many years of toil, he witnessed the hopes he had cherished so long, and which he helped not a little to create, all but realized.

Dr. Johnston fondly cherished the remembrances of his student life, and says, in a memoir of the Rev. Mr. Brown, St. Margaret's Church, Dunfermline: 'Who is there that has studied at Selkirk under Dr. Lawson, who does not look back on the time spent there with deep interest, as forming one of the bright spots of his existence? The excitement there received operated as a powerful stimulus to future exertions, and the friendships there formed became a lasting source of improvement and delight.'

There can be no doubt that while a student Dr. Johnston gave great promise of the career which in after life so much distinguished him. This is borne out by the following references:—Dr. Harper of Leith says: 'I first knew him a lively boy, playing at marbles before his mother's door; and as a student he manifested in thought and power the same thoughtfulness by which in after years he was characterised, and gave many proofs of an acute and vigorous intellect.'[1] Professor Willis of Toronto remarks: 'I knew Dr. Johnston in early life, and was his fellow-student in Glasgow University. His career was quite in keeping with the expectations which had then been formed of him, as he never professed more than he fulfilled.'[2] The late Professor Gibson of the Free Church thus refers to him: 'I have not seen Dr. Johnston for over forty years, but I remember the kindliness and intimacy between us when we were fellow-students; and

[1] Funeral Sermon of Dr. Johnston. [2] Jubilee Speech.

though I differ from him in certain views, I must say my recollection of him is that of a talented, straightforward, upright man. I admired him in my boyhood, and I am quite willing to express the same admiration of him still.'[1] Perhaps the best illustration of what his mind was at this time is contained in a reference to him by his fellow-student, the Rev. Mr. Adam, late of Peebles, when he says: 'He was exceedingly pleasant and friendly, though ever immersed in some problem, even when a student, especially in some mathematical problem. I have known him in Glasgow, when going through the crowd in the Trongate, stand still, take out his pencil, and commence demonstrating some problem in Euclid on a lamp-post. This tendency was very remarkable in early life. One day, when sitting in my room in Glasgow, which commanded the distant view of a large house, he said, "There are (naming the number) windows in that house."' Mr. Adam adds: 'How like was his mind in this respect to that of the late Dr. Chalmers, who, when arriving at the top of the stairs that lead up from the base of Dumbarton Castle, said to the friends who were with him, "We have exactly come up so many steps," stating the number, —a tendency of mind that followed Dr. Johnston through life, and which made him a very interesting associate to those who were favoured to hold intercourse with him.'[2]

That he was respected and considered worthy of honour by his fellow-students is manifest; for when Prince Leopold, afterwards King of the Belgians, received the freedom of the burgh of Selkirk, and, owing to the manner in which the students under their professor received him, the town officials acquainted Professor Lawson that they desired to acknowledge their sense of it by conferring a

[1] Speech on Union, Free Assembly Hall, 1863. [2] Letter to the Author.

similar honour on two of their number, the students thereupon selected Mr. Johnston as one of the two to receive the honour. Viewing, therefore, the career of Dr. Johnston as a student, though but little comparatively is known of him, there is

'Enough to plume the feet of time,'

and to constrain the most severe critic to admit that he proved himself to be in possession of powers which went far to make up the elements of abiding success.

CHAPTER III.

LICENCE, CALLS, AND ORDINATION AT LIMEKILNS.

DR. JOHNSTON was licensed to preach the gospel in May 1821. His name, however, does not appear among the probationers till September. Shortly after being licensed, the Rev. Mr. Adam, late of Peebles, says in a letter to the author, 'He preached his first sermon in Biggar, his native place. No doubt from nervous excitement, he gave out the 155th Psalm, thus making five more than the allotted number. I remember when, a student, I was opening the hall at Selkirk with prayer, I mispronounced a word, which he, Dr. Johnston, criticised with that keen literary acumen of which he was capable. I pointed out to him his blunder in giving out the 155th Psalm, thus paying him back in his own coin, at which he for a long time laughed heartily.' After being licensed, he had to undertake long and difficult journeys, many of which were performed on horseback, hence a pony and its accoutrements were a necessary part of a preacher's outfit. Mr. Johnston accordingly, like his compeers, had his sheltie during the time he officiated as a journeyman Secession preacher. He was one of the last of the equestrian order. This mode of travelling, however, gave him a knowledge how to manage a horse; and when an opportunity occurred, or necessity required, he was ready to take advantage of it.

We remember seeing him, a few years before his death, whip in hand, rattling off his old friends, the Rev. Dr. Crichton of Liverpool, and the Rev. Mr. Smellie, Stranraer, now both deceased, for a day's excursion. He had also cause, physically, to remember this period of his life; for on one occasion, his horse having thrown him, he fell on his shoulder, and from that time till his death felt pain at the part when required to raise his arm. The happy union between the two branches of the Secession had taken place a very few years before Dr. Johnston was called, and, as is natural in such circumstances, there was a good deal of jealousy and prejudice in the minds of some persons of the vacant congregations. 'Whether are ye a Burgher or an Antiburgher?' was a question directly or indirectly put to every probationer, and much tact was often required by the young cleric in order to answer the question so as to keep a good conscience, and yet receive the good-will of the ruling elder, or it may be of the widow of the former minister. Sometimes a call, and often a fortnight's comfortable entertainment, could be secured by the answer given to the query regarding the preacher's ecclesiastical history and connection.

In December 1821, Dr. Johnston was sent to Limekilns, and he preached on two Sabbaths. His first lecture was from Num. xi. 33, 34. His first sermon was preached from Matt. xxii. 42, the words being, 'What think ye of Christ?' The *heads* were—first, 'What think ye of Christ's person?' second, 'of His character?' third, 'of His death?' and fourth, 'of His resurrection?' He also preached in 1822 from Rev. xx. 11, 12, the divisions being—first, 'The splendid appearance of the Judge;' second, 'all mankind must appear before His bar;' and third, 'the equity of the

sentence.' In the same year he received two calls,—one from Lochwinnoch, in Renfrewshire, and *the other from Limekilns.* It is only in June 1823, however, that he is marked in the Synod records as called. The congregation of Limekilns had already on two different occasions called a Mr. White, who had, besides, received many other calls. The call to Mr. White was signed by 122 members and 190 adherents; but when Dr. Johnston was called, several were in favour of a Mr. Meiklejohn, who was afterwards ordained at Greenloaning, and died at Alloa 1857. On the 14th November the congregation met,—the Rev. Mr. Wilson, Crossgates, moderator,—when there voted for Mr. Johnston 126, and for Mr. Meiklejohn 90. At the meeting of Synod the calls to Mr. Johnston were discussed, and the decision given in favour of Limekilns. Previous to ordination, he preached his trial discourses before the Presbytery of Dunfermline on July 22, 1823, from Ps. lxxxix. 15, and 1 Tim. iii. 16. About this time the congregation of Limekilns agreed 'that the manse be vacated, painted, and put in order, and that the treasurer be instructed to give Mr. Johnston, as customary in those days, fifteen guineas in lieu of a suit of clothes.'

It may be of importance to refer here to the condition of the congregation at this time. The stipend was £130, and the debt on the church property £100. The sittings let were 600, and the villages highly prosperous, there being over sixty ships belonging to Limekilns, manned by nearly 300 sailors. There were also about 200 carpenters employed building ships; and down to 1825 there was extensive shipping of coal, etc. The congregation, therefore, as we will have occasion to observe in the fifth chapter, had been strongly built up under the revered Mr.

Haddin, the first pastor, and held a highly respectable rank among the churches of the Secession.

Dr. Johnston was ordained on the 27th August 1823, the services being conducted in a field near the ship-building yard at Brucehaven. The Rev. Mr. Leishman, Kinross, preached from Phil. i. 17, and Mr. Hay, Kinross, ordained. There were present—the Rev. Messrs. Wilson, Crossgates; Brown, Inverkeithing; Leslie, Milnathort; Gibson, Balgedie; Law, Kirkcaldy; More, Cairneyhill; Harvey, Muckhart; Ross, Burntisland; Johnstone, Newburgh; Fraser, Alloa; Cuthbertson, Leith; Black, Musselburgh; Carruthers, South Queensferry; Dr. Black and Mr. Barlas, Dunfermline. The preachers present were—Messrs. David Mudie, James Hardie, James White, and Mr. Scott. After the ordination, the congregation gave a dinner, at which seventy-two sat down. Mr. Johnston was introduced by the Rev. John Brown (afterwards Professor), Edinburgh, who preached in the forenoon from 2 Cor. v. 20, the church being crowded. In the afternoon Mr. Johnston preached in a tent near Brucehaven to a large audience. He chose for his text Eph. vi. 19. Mr. Brown again preached in the evening in the church, from St. John xiv. 15.

CHAPTER IV.

HISTORY OF LIMEKILNS, CHARLESTOWN, AND PATIEMUIR.

LIMEKILNS, Dr. E. Henderson says, 'is a small seaport of unknown antiquity.' It is situated on the north side of the Forth, distant five miles from North Queensferry, and three and a half from Dunfermline. It probably derives its name from the lime-works of the Abbey of Dunfermline being situated where the village now stands. It is mentioned in the chartulary of Dunfermline Abbey, under date 1561, where it is noted that the valued annual payable to the Abbey for that year was £13, 6s. 8d. Scots money. 'The earliest return of the population of Limekilns,' the same author says, 'is dated 1791, when its inhabitants were found to number 658. In 1812 the number was 921.' The population never reached far above 1000, and now the number is considerably less With few exceptions, the people are connected with a seafaring life. At the beginning of the present century, a considerable trade in shipbuilding was carried on in the village, and upwards of sixty ships of various tonnage were owned by the inhabitants. The number now is very much less; but there are persons connected with Limekilns residing in almost every part of the world. There are two harbours, where once coal, etc. were exported in large quantities, but these are now in a dilapidated con-

dition. There are a neat, commodious church, built in 1825, capable of seating 1000; a large manse and garden; a schoolhouse, built in 1864, having a hall capable of holding 400, besides other apartments; a subscription library, which was opened in 1826; and shipwrecked mariners' and other societies exist in the village. The Stirling steamers land and embark passengers at its pier, and conveyances run to and from Dunfermline daily, which is the nearest market and post town, though there is a sub-office in the village.

The village itself has no claim to beauty. There are a few good houses, but it is irregularly built. The beauty, therefore, must be looked for in the scenery around. Standing on its shore at full tide, and looking Forthwards, few places present so fine a view. Sea and land, islet and cape, mansion and forest, mountain and valley, seem vieing with each other in scenic grandeur. To the east is the Castle of Rosyth, at one time belonging to the great Stuart family. Beyond lie the historical Ferry Hills, between which and the once fortified island of Inchgarvie ships of all nations pass, and appear from the village shore as great birds with white outstretched wings ascending from out the bosom of the far-off sea. On the opposite coast are the mansion and beautiful grounds of the Hopetoun family; while farther west is Blackness, once the royal seaport of Linlithgow, and whose castle stands as bleak and grim-looking as when it held within its walls the Christian martyr Welsh and other eminent persons. Far away in the distant west, Ben Ledi and Ben Lomond are seen rearing their heads, as sentinels watching over and telling ever of the unconquerable Scotch heart.

Viewing the village from mid-Forth, the high lands,

with Broomhall appearing above the trees with which they are covered, and under whose shelter it lies, give it quite a picturesque appearance. Few places can boast of so fine a situation. The lands of Broomhall protect it from the north wind, and the Ferry Hills from the east, thus making it famous for sea-bathing and a resort for invalids, who come to it from distant parts.

There are several buildings of historical note connected with the village, such as the ruins of an old chapel, which stands in the centre of the churchyard, said by Dr. E. Henderson to have been a chapel of the Abbey of Dunfermline, and built between A.D. 1200 and 1400. There was a manse attached to the chapel directly north from it, and distant 290 yards. No trace of it now remains, but three trees mark the place where it stood. The churchyard probably is quite as old as the chapel. There are no gravestones now discernible, however, bearing older date than the sixteenth century. There are two ancient vaults, one bearing date 1581, supposed to have been built for storing provisions for the royal family at Dunfermline, which were imported into a harbour directly opposite to the vaults, but no vestige of it now remains. What is known as the Pan House, bearing the date 1613, was erected for the manufacture of salt.

There are also names of more than ordinary interest connected with the village of Limekilns. The Rev. Ralph Erskine preached and administered baptism from the top of an outside stair in the western part of the village. George Thomson, who corresponded with and set to music the songs of Burns, was a native of Limekilns, his father having been a teacher in the village from 1770–75. A descendant of Mr. Thomson was the wife of Charles Dickens. And the Rev. Robert Pollok, author

of *The Course of Time*, resided for some time here during the pastorate of Dr. Johnston, and composed a part of his famous poem. The grandfather of the learned Dr. E. Henderson lived in the village, and was an elder of the church about the year 1789. The grandfather of the late esteemed Dr. Dewar, Dunfermline, resided not far from Limekilns, and took an active interest in the management of its affairs.

Charlestown is situated about half a mile west of Limekilns, at an elevation of fully thirty feet above sea-level. It consists of an oblong square, closely built on three sides with low well-built houses of the same height, with a short double row of houses towards its east end. Each house has a small piece of garden ground, which the villagers pride themselves in keeping orderly and neat. In the open half of the village, to the west, is a large enclosed bleaching-green in the centre. The whole has a clean, modern, and picturesque appearance. There is a large school and an infant one, formerly admirably conducted by their respective teachers, at the expense of a small monthly tax from the wages of the workmen; but these are now placed under the management of the Education Board. Besides a well-selected library, a sub-post-office, and telegraph, there is a good inn, and several benevolent societies. It contains upwards of 800 inhabitants. Formerly these were all connected with Broomhall, the seat of the Bruce family, but since the harbour was placed under the management of the North British Railway Company, many of the residents are connected with other works.

The village has a large, capacious harbour, constructed by the Earl of Elgin for the shipment of coal and lime brought from his lordship's quarries. It has now, how-

ever, an extensive general export trade. The village derives its name from Charles, Earl of Elgin, who, Dr. E. Henderson says, 'began to build a village about two miles west of Limekilns, for the convenience of his workmen at the new quarries, 1748.' In 1791 the number of inhabitants of all ages was 487; but the quarries there, he surmises, were opened up and wrought at a much earlier date than 1748. From an old map, he observes that the site on which Charlestown stands is called 'Whale Bank,' and a little to the north-west of this it is marked as being 'Tourner's Hill.' Dr. Henderson supposes the date of the map to be 1620.

Patiemuir is situated about one mile and a half from Limekilns. It contains about 150 inhabitants. Weaving at one time was its staple trade; now, however, its people are chiefly engaged in agricultural pursuits. The village is historically connected with gipsy life, having been in bygone ages one of the four headquarters of the Scottish gipsy. It is said they had a palace here, in which their kings were installed and crowned for life, deputations coming from every part of Scotland to Patiemuir to pay court.

CHAPTER V.

ORIGIN OF THE CONGREGATION AND PASTORATE OF THE REV. WILLIAM HADDIN.

THE congregation of Limekilns is gathered from the inhabitants of Limekilns, Charlestown, Patiemuir, and surrounding farms, and was formed from that of Queen Ann Street, Dunfermline, several members of which, owing to the distance they had to travel to their place of worship, applied for service to the Associate Burgher Presbytery of Dunfermline. It appears from the session records that in 1782, if not sooner, Sir John Halkett of Pitfirrane, then feudal superior of the village of Limekilns, *verbally* promised to the inhabitants that he would give them a piece of ground whereon to erect a house for divine worship, the feu-farm to be two pennies Scots at the term of Martinmas yearly *if asked;* and on this promise they began building, and had the house erected *before the title-deeds were granted,* which did not take place till the 29th of March 1785. The disposition and gift having been made in the names of trustees for the inhabitants, feuars, and vassals, they, the trustees, seemed to have concluded that they had a claim to all the collections at the church door, and also to let the seats and dispose of the balance, after paying the stipend and supporting a few poor. The other party, viz. the

minister, session, and congregation, thought they had the best right to the collections. Hence a dispute arose, opinion of counsel was taken on both sides, and of course contradictory answers given. The opinion of Alexander Wight, Esq., of Edinburgh, was that the trustees alone had power to let the seats and take up the collection, and, after paying the stipend and other expenses of the church and the poor, that the balance was theirs, and that they might raise an action in the Court of Session against the minister, session, etc. The congregation engaged A. Rolland, Esq., to answer the above, and refused to give over the collections to the trustees, but appointed managers to collect seat-rents, etc., when the trustees withdrew, and the affairs of the congregation were carried on as in other churches of the denomination.

The congregation called Mr. William Haddin, a native of Glasgow, and belonging to Greyfriars congregation, and on the 8th of February 1785 he was ordained. He is represented as having been a gentlemanly-looking person, who used spectacles and wore knee-breeches. He was considered a good and earnest preacher, never using notes. He preached an evening sermon once a month in the church, the collection being given for the education of poor children. He visited all the members of the congregation once a year, and those who were able presented him 'wi' a glass o' something o' the best, and a pipe to smoke.' He was familiar with his people, beloved by the children, and when he met them spoke kindly to them, stroking their heads. He held regular diets for catechizing, and was strict in discipline, many persons having to appear before him several times before receiving baptism for their children or being admitted to partake of the Lord's Supper. He also rebuked publicly in the

church. It is recorded that two sermons preached by him from Jer. xii. 5 and Jer. viii. 20 were specially the means of arousing men who bore living testimony of saving grace through his preaching.

The stipend of Mr. Haddin in 1791 was £50 yearly; and in 1796 he had £5 added to it, in lieu of ground formerly possessed by him at the old manse. From this it would appear the manse had been farther from the church than it is at present. In 1801 the stipend was again raised, and the money paid to Mr. Haddin in lieu of glebe was then paid as stipend, making it £75. In 1806, at the request of the congregation, the stipend was raised to £100, 'on consideration, however, that the minister *becomes answerable for his own taxes.*' In 1810 it was agreed to have two half-yearly collections 'to defray the minister's taxes.' The money raised in this way not being sufficient, twopence was laid on each sitting to pay the minister's window tax, etc. In 1815 the precentor petitioned for an increase of salary from £6 to £8, and it was agreed to pay him the latter sum '*till another can be got,*' and a committee was appointed '*to look out for a proper one.*' In 1819 there were 600 sittings let, and to give the minister more stipend, it was submitted to the congregation that 8d. or 1s. additional be charged for each sitting. The latter sum being carried without a dissenting voice, the stipend was raised to £130, on condition, however, 'that *if the seat rents do not amount to so much, the stipend to be only what they come to.*'

An elaborate address is at this time recorded. It begins: 'It is now worthy of note that exactly the period of one generation or thirty-three years have elapsed since Limekilns was favoured with a regular dispensation of the gospel, etc. Our congregation holds a respectable

rank among the churches of the Secession. It is worthy of our notice that few of Secession congregations have so valuable a property, burdened with so little debt,' etc. About this time four candidates for the precentorship were heard, and a Mr. Kirk chosen, at a salary of £5, 5s. yearly. In 1820, the managers, with advice and consent of other inhabitants, wishing to encourage the new teacher, a Mr. Duncan Laing, requested the present precentor *to favour* him with the desk on Sabbath first, and desired their clerk to write Mr. Kirk to that effect. 'To this request Mr. Kirk acceded, and, being in Limekilns the next day,' he was paid up his salary for the year, and after a hearing Mr. Laing was appointed. In the same year the school committee proposed widening the school, and much correspondence took place between them and the minister, which appears to be the last of Mr. Haddin's transactions with the managers of Limekilns Church.

These extracts serve to show the cool and cautious way in which the Burghers of Limekilns managed their affairs in olden times.

Mr. Haddin died on the 17th of June 1820, aged sixty years, over thirty-five of which he ministered to the congregation. He was buried on the 22d June, in the village churchyard, close to the wall on the west side. A monument has been placed over his grave by his son, the Rev. John Haddin, Glasgow. It is of freestone, 6 feet 7 inches high, and measuring 3 feet 6 inches at the base. It is surmounted by an ornamented cut albiture, springing from two composite capitals, and crowned with carved finial. The main portion consists of a diminishing tabulated block, bearing the following inscription:—

HERE LIE INTERRED

THE REMAINS OF

THE REV. WILLIAM HADDIN,

FIRST MINISTER OF

THE UNITED PRESBYTERIAN CHURCH, LIMEKILNS.

BORN AT GLASGOW 1760; ORDAINED 8TH FEBRUARY 1785;
DIED 17TH JUNE 1820.

MARGARET PATERSON, HIS WIFE,
BORN AT DUNFERMLINE 3D SEPTEMBER 1779;
DIED AT GLASGOW 5TH SEPTEMBER 1851.

ADAM, THEIR YOUNGER SON,
BORN 15TH APRIL 1816; DIED AT DUNFERMLINE 22D AUGUST 1822.

CATHERINE, THEIR DAUGHTER,
BORN 6TH MAY 1818; DIED 2D JANUARY 1819.

Psalm xvi. 9, 10, 11. John xi. 25, 26.

Immediately after the funeral, a meeting of elders and managers was held, and, after expressing their deep concern for this afflictive dispensation of Providence, 'resolved as one body to co-operate in all that concerns the pecuniary affairs of the congregation,' etc. They petitioned the presbytery for sermon, 'craving to have as many ordained ministers as possible for a time.'

It is worthy of note here that Thomas, Earl of Elgin, though belonging to the Episcopal Church, frequently attended the ministrations of Mr. Haddin. He was an attentive hearer, and joined earnestly with the congregation in the service. It is pleasing to add, that the custom of attending the church at Limekilns thus begun has been observed by the Elgin family ever since.

CHAPTER VI.

PASTORAL LABOURS OF DR. JOHNSTON.

A SHORT time after Dr. Johnston was settled in Limekilns, the congregation considered it necessary either to enlarge the old church or build a new one. The latter course was adopted, and the new church built at a cost of over £2000. During the building of it, the services were conducted in a tent erected at the back of what is known as the 'vout school,' within the grounds of Broomhall, which various members of the Elgin family attended; and when the sittings of the new church were allocated, two pews were chosen by them, which they have occupied ever since. The new church was opened on the 13th March 1825. Mr. Johnston began the service by giving out the 100th Psalm, and preached from Ps. cxxxii. 7, 8. Mr. Smith (afterwards Dr.), of Biggar, preached in the afternoon and evening, taking for his texts Luke x. 47, and 1 Thess. iv. 16.

During the first years of Dr. Johnston's ministry, superstition was more prevalent among the seafaring class than now. Several of the sailors, had they met him when going to sail, would not sail that day, declaring, 'Ah! there's hissell comin'; we'll no sail this tide.' That he was much beloved, however, by the sailors of Limekilns, was very evident, for seldom, with many of them, a foreign

voyage was made, or a year's trade finished, without Dr. Johnston participating in the delicacies which came to the village on these occasions. He had also a great desire to learn what books foreign libraries contained, and on many occasions instructed the author of these memorials and others, when leaving home for foreign parts, to search for and if possible provide him with catalogues. He, moreover, took great interest in matters of an antiquarian kind, and collected from his sailor congregation coins and relics of bygone ages, which were brought to him from many a distant shore.

For a long period of his ministry he preached yearly a sermon on behalf of the Shipwrecked Fishermen and Mariners' Society, at which a collection was made on behalf of its funds; and by way of showing their appreciation of his efforts, the Society made him a Life Director.

The manse at Limekilns was on many occasions the scene of penny wedding celebrations. Frequently couples came from other towns to the manse to get married. Dr. Johnston could relate amusing incidents connected with these rejoicings. We remember him telling us he had felt so annoyed at these on-goings, that he determined to set his face against such proceedings. He had not made the resolution long, however, when a couple from Inverkeithing presented themselves to get wedded. He sternly refused, telling them to go to their own minister. On hearing this the bride began to cry, and they declared, 'if he wad only dae it, they wad never trouble him again.' 'What could I do?' said Dr. Johnston; 'I felt so much for the lassie that I married them, to the great joy of both.'

On Sabbath, public worship in Limekilns Church,

forenoon and afternoon, consisted of the ordinary service of praise, prayer, and sermon.

Prefacing the Psalm.—Dr. Johnston kept up this practice during his ministerial course. Special care was taken by him in preparing for this exercise; and probably he never was excelled in the manner in which he handled the occasion and theme of that portion of the psalm the worshippers were to sing. He gave a short exposition of it, accompanied with devotional reflection, and always brought out in prose the grand, lofty Hebrew imagery of which these beautiful Jewish songs are composed, and which has been all but destroyed by the old Scottish rhymes. This portion of his pulpit work was much esteemed in the congregation, and by others who came from a distance to hear him,—one of the latter remarking that 'he wadna gie the Doctor's prefacin' the psalm for a' the sermons preached in ——!'

Service of Praise.—Being but little favoured with musical gifts, Dr. Johnston seldom gave out more than four verses of a psalm or paraphrase to be sung. The Hymnal, though placed by him at the option of the congregation, was not introduced. He never was against any useful reform in the psalmody, though we have heard him say, 'If twenty-five good tunes were thoroughly practised, he saw no necessity for more.' He did not enjoy, at first, anything of a new character, because he did not hear the whole congregation joining in it. No one, however, was more pleased than he was to render what service he could to aid its improvement; and though devoid, to a large extent, of musical gifts, seldom any one surpassed him in lecturing on the historical and ecclesiastical value of music. He enjoyed much to hear sung the fine old Jacobite songs, and on many occasions would he spend an

hour with the family of the author, listening to the singing of these old ballads. A favourite song of his, which on these occasions he always asked to be sung, was 'Bonnie Bessie Lee.'

Reading the Chapter.—Dr. Johnston always read a chapter before the sermon in the forenoon, and generally the chapter containing the subject of discourse. He was not long in Limekilns, however, when he was found fault with because he read a chapter before the sermon. He was attacked by one of his hearers, who told him 'she cuid read a chapter at hame.' He felt annoyed, and asked what sort of person she was. The answer he received did not make matters better. He was informed 'she was thocht to be a wutch, and he hed nae mair evil hert in a' his fok.' On a diet of visitation, he was asked why he read a chapter before the forenoon sermon,—'the fok cuid dae that themsels.' His questioner, priding himself on his knowledge of the Confession of Faith, was asked to produce the book. The minister pointed out to him the injunction regarding reading the chapter both forenoon and afternoon. He (the minister) only read a chapter in the forenoon, therefore, if there was a fault, it must be for reading only one chapter where two were enjoined to be read. On one occasion, after the preliminary services, he rose to give out the text, but, after turning over the leaves of the Bible for some time, he gave out the words, adding he had forgotten where to find it. Hearing this, one of his hearers told him where it was, for which he thanked him from the pulpit. From that time he was careful in marking the Bible where the text was.

Church Discipline.—For nearly twenty years of his ministry, Dr. Johnston was constrained to administer

public rebuke. His modest nature, however, many times shrank from doing it; and when it was necessary, he endeavoured to get a married brother minister to relieve him of what he considered the most painful ordeal to which any one could be subjected. Latterly, he considered that, as a person had to be rebuked before the church, the male members were ecclesiastically *the* church, and they alone should be present, he therefore requested them only to remain. The first time after this intimation, two of the female members sat still; next time none but the elders remained; afterwards it was administered before the session only. On the last occasion of public rebuke in Limekilns Church, he felt very keenly, and made an exchange with a brother minister, so as to avoid having to do it. The culprit was a young woman; and when he heard of it, he said, 'Poor girl! she has already a thorn in her flesh which would pierce her through life.'

Prayer Meetings.—For many years Dr. Johnston conducted a weekly prayer meeting in Limekilns, which was largely attended. He also held monthly diets of worship in Charlestown, Patiemuir, and Hillock. On these occasions he preached a short sermon. Many times he was to be seen, with a lantern, groping his way to and from these places during the dark and stormy nights of winter.

Sabbath Schools.—In the villages comprising the congregation of Limekilns, these institutions have long existed. Dr. Johnston took an active interest in the school at Limekilns, and had what was then termed the 'minister's class,' comprised of the elder boys and girls. Latterly, his health would not permit him to remain during the whole service. He, however, always opened it with prayer, and retired. 'Dr. Johnston,' says the Rev. Mr. Reid, Firth (then a teacher in Limekilns), 'always took great delight in the

Sabbath school, and unwearied were his efforts to promote the well-being of the young. He took special care in going over the lessons with the teachers every Thursday night, and in this way enabled them to present to their scholars the great truths contained in the lessons for the day. He seemed always delighted when engaged in this exercise.'

Sacramental Occasions.—Those who were privileged to enjoy these ministrations in Limekilns can never forget the manner in which Dr. Johnston conducted the services. His theme—the love of Christ—was presented to the hearers in a way not only fitted to solemnize, but to refresh and cheer the trembling soul. His texts were always appropriate for the occasion, and left impressions never to be obliterated. In admitting young communicants, his practice was to ask their adherence to the forms and doctrines of the Church before the congregation, then to address them from a short text of Scripture, impressing the words specially on their memories, so as to remain a lasting memorial of the occasion when they publicly professed to be followers of the Saviour.

Missions.—In Limekilns there has always been an active and liberal spirit evinced in endeavouring to contribute as largely as possible to the mission funds of the Church. Dr. Johnston was ever earnest in his appeals to the congregation for this purpose, and the missionary anniversary services were specially conducted so as to attract and awaken an interest in the spread of gospel truth both at home and abroad. The plan proposed by the Synod—that the congregation be divided into small districts, collectors appointed, and the subscriptions be taken up once a month—has been always the practice in Limekilns. Referring to the missionary spirit of Dr. Johnston, Dr.

Peddie, Edinburgh, says: 'I visited, with Dr. Johnston, the Belgic Churches and Geneva, on the business of the Synod, in 1854, and Dr. Johnston was received everywhere with great respect; and I believe that his sagacious advice was of much value both to the Churches abroad and the Mission Board.'

Baptisms.—Dr. Johnston must have baptized over 1500 children. He was very particular, during the first years of his ministry, in registering the baptisms in a book he kept for this purpose, and which, owing to the often careless manner in which the parish register was kept, was of great value to the inhabitants. When administering the ordinance, the vows addressed to and taken by the parents were of the most simple and practical kind possible, so as there could be no difficulty in fully understanding what was meant. He was much against domestic baptism, and never would administer it unless in very urgent circumstances; and when he did so (as is usual), intimated it from the pulpit before the congregation.

Deaths.—In the course of his Jubilee speech, Dr. Johnston said he had followed to the grave over 1300 persons. For many years the practice in Limekilns was to carry the remains on spokes to the churchyard. Considering the great distance the villages were from the place of interment, it often—especially in summer, when the most of the male portion of the inhabitants were at sea—was very fatiguing to the few who were present, having such a far way to carry the dead; but on all occasions Dr. Johnston took his full share, or regular spell, in bearing the body. It was his custom, when the coffin was brought to its last resting-place, to offer up prayer. To many who read these lines, the revered form of their pastor will be called to their remembrance, as he stood,

with head uncovered, whether summer or winter, by the side of the open grave, and poured forth the ever-varying and appropriate prayer on behalf of those who had been bereaved by the loss of him or her whose body they were about to commit to the dust.

Visitation.—It was the custom of Dr. Johnston to visit all his people once a year. On these occasions he read a portion of Scripture and engaged in prayer. During the first years of his ministry, he held regular diets for catechizing in the various places connected with the congregation. He was most attentive and regular in visiting the indigent, and never failed to share a portion of his livelihood with the needy and oppressed. We remember hearing an aged member of his flock express how much she valued the visits of 'Maister Johnston, for seldom he cam' to see her without slippin' a shullin' in her hand when he wis gaun awa.'

Dr. Johnston's relations to the Elgin family, also, were most creditable to both parties. There was much confidence and kindly affection on both sides, without any sacrifice or compromise of religious or political convictions. The Right Hon. James Bruce, father of the present Earl, when Governor of Jamaica, laughingly said to one of the United Presbyterian missionaries, 'that the only bad thing that he knew of his neighbour, Dr. Johnston, was his strong opposition to Tories, Church Establishments, and whisky drinking.' The different members of the family at Broomhall often consulted him regarding proper objects for the exercise of their benevolence, and for some of them he frequently acted as almoner, both when they were resident at Broomhall and also after they had left the district. He used to say that he was Lady Matilda Maxwell's paymaster; and as she had ample means (par-

ticularly after her marriage with the Laird of Pollock) for the exercise of her kindly disposition, there were not a few deserving poor about Limekilns and Charlestown whose comfort was promoted by their being on her ladyship's pension-list. In his efforts to advance the social and spiritual good of the people of the district, he found very willing and able coadjutors in the different members of the Broomhall family, and he was wont to say that Lady Elgin (the grandmother of the present earl) was one of the best elders he ever had. In a letter to the author, the amiable Lady Augusta Stanley bids her husband add her expression of 'the unfading, and, it may be said, the *illimitable* admiration with which she regarded the character and pastoral labours of Dr. Johnston.' It bears a solemn and a tender interest, to note that Lady Augusta Stanley, during her last illness, requested the prayers of the village congregation. Doubtless she remembered how often she and her husband had heard the earnest and appropriate prayer that ascended from the humble pulpit of Limekilns Church.

CHAPTER VII.

PUBLIC CAREER.

WHILE most attentive to the duties devolving upon him as pastor of a large and scattered congregation, Dr. Johnston was not indifferent to the claims of the Church at large. The connection he had with the annuity paid for several years by the Synod to Mr. David Mudie, preacher, deserves to be noticed, as it was a kind of foreshadowing of the 'Aged Ministers' Scheme.' Taking into account Mr. Mudie's advanced age, his excellent character, and zealous labours, Dr. Johnston thought it would be a kind of disgrace to allow such a man to fall into poverty, and accordingly he set himself to raise a sum of money such as would have purchased a small annuity from an Assurance Society. Instead of so investing it, however, Dr. Johnston offered it to the Synod. The offer was accepted, and Mr. Mudie got £50 a year from the Synod Fund during the remainder of his life.

Another good instance of Dr. Johnston's enlarged and considerate kindness was shown in the case of the Rev. John Barclay. Mr. Barclay had resigned his charge, purposing to emigrate to Australia, but he subsequently changed his mind and remained in the old country. When he became aged and infirm, he had no legal right to the benefits of the general scheme for the support of

old ministers, and consequently was in danger of being subjected to privations in his latter days. Dr. Johnston took up his case, and managed it with much tact and success. Setting off from Limekilns early one morning, he went to Glasgow, and, calling on a friend, he said, 'I've come to-day to see if I can do anything for our old acquaintance Johnnie Barclay. I find that at his age an annuity of £50 would cost about £410: a large-hearted man has offered me £200 if I will raise the rest. I'm ready to give the odd £10 myself, and I've come here to-day to see what can be done in the way of getting what is needful to make up the required sum.' Directed and encouraged by his friend, Dr. Johnston called upon a few liberal men, and two hours afterwards he returned to his friend's house, and said with gleeful enthusiasm, 'I've got all the money, and have not yet been over all the ground.' He remained in Glasgow for two days, and before leaving he had the satisfaction of putting into Mr. Barclay's hand an annuity policy for £60, and at the same time a nice little overplus in cash, to cheer the good man's heart till the first half-yearly instalment should become due.

Dr. Johnston had also some spare time to write a few cheering lines to those who were in sorrow. As illustrative of the interest he took in such cases, the following extract from a letter written by him is given:—

'MY DEAR SIR,—I am truly sorry that you still continue so infirm. It is better, however, to remain out of harness for some time longer than to resume it too soon, and so delay your ultimate recovery. You may, I think, rest your mind easy as to what the presbytery may do. All your brethren sincerely sympathize with you, and will make any arrangement in their power to supply your pulpit.

'You say in your letter, "This is one of my dull days." Why should you have dull days? Who knows better than you that all things work together for good to them that love God, and are the called according to His purpose? Your present trial will, through the grace of our heavenly Father, end in good, and our aim should be in all such cases to confide in His unerring wisdom and infinite love. Might you not pay us a visit? When Mr. Young was off work, he spent a week or ten days here, and was not a little benefited. You may rest assured that you will not be required to do any pulpit work, but will be walked out and coddled as an invalid ought to be. It will give Mrs. Johnston and myself great pleasure to see you.'

It was only those who knew him who can express how much they were indebted to him when the hand of affliction was upon them, for the ever kind and cheering sympathy he cherished towards them,—a sympathy as soft and as tender as ever breathed in human breast.

Dr. Johnston was not only well known among the brethren of his Church, but his acquaintanceship ranged over a large circle belonging to various denominations. For three generations he was ever a welcome guest at Broomhall, the seat of the Earl of Elgin, and was there brought into contact with many eminent and distinguished persons. With reference to Dr. Johnston, the present Earl of Elgin says, 'In common with the rest of my family, I looked up to Dr. Johnston with respect and admiration; and at the Jubilee services we gave full expression to our esteem for the friend we were too soon to lose.'

There is a little incident connecting him with Dr.

Chalmers, which we have much pleasure in recording. In one of his visits to Broomhall, where Dr. Chalmers was a frequent and welcome guest, the great pulpit orator had got himself drenched with rain and spray. Having little luggage with him, and feeling that he was hardly in a condition to put in an appearance at a nobleman's mansion, Dr. Chalmers called at the manse of his friend Dr. Johnston, whom he had sometimes met in former visits to Broomhall, and proposed to spend the night there,—a proposal into which, as might have been expected, Dr. Johnston entered with all his heart. A change of garments was improvised, and some good jokes were perpetrated at the grotesque appearance that Dr. Chalmers presented when arrayed in the habiliments of the Seceding minister. Before going to bed, Dr. Chalmers got a big book and writing materials, that in the morning he might, as was his wont, do in bed a little literary work. Next morning Dr. Chalmers read to his host what he had just written, which was a portion of the *Bridgewater Treatise*, in the composition of which he was at that time engaged. Going into Dr. Johnston's library after breakfast, Dr. Chalmers got hold of a volume of Griesbach's Greek Testament, which apparently he had not met with before, and he was greatly interested therein. He took the volume up with him to Broomhall, and got from Dr. Johnston along with it a little manuscript directory or index regarding the principal codices. When the volume was returned, Dr. Chalmers remarked, 'I read three or four chapters with much enjoyment, and I've made up my mind on two things,—first, there is no important doctrine whose authority rests on anything connected with the *variæ lectiones;* and, secondly, that these Germans are, after all, only hewers of wood and drawers of water.' We

do not vouch for every detail connected with this incident, but we can speak confidently of the accuracy of the main features. We have heard the story narrated many times by one whose remembrance of facts was rarely equalled, and whose veracity could not be called in question.

Dr. Johnston was not long ordained when he began to take part in synodical debate. We find, in the *Edinburgh Star* newspaper of April 1825, a speech made by him on behalf of the Presbytery of Dunfermline anent the call from the congregation of Queen Ann Street to a Mr. Nicol,—the same plain and logical reasoning being observable in it which during a long life he ever displayed.

Doubtless from what he termed unworthy timidity, he was anxious to avoid literary controversy, and could never be prevailed upon to publish a book or give the Church the benefit of his able discourses; yet, from our acquaintance with him, we have reason to believe that he felt gratified when either his sermons or his speeches were fully recorded in the public prints of the time. Though naturally averse to assume the character of a *litterateur* in any form, yet we know he did in his early years write to periodicals, one of the earliest printed productions, if not the earliest, being a letter signed 'Samuel Simple,' in the *Christian Repository* of October 1817. This undoubtedly was written by Dr. Johnston. He was also induced to edit a small volume of sermons, with a memoir, of the late Rev. Robert Brown, of St. Margaret's, Dunfermline, which was published in 1830. No person acquainted with the life of Dr. Johnston can read the record of Mr. Brown's career without observing how very like the two friends were in character and feelings.

In 1832 his name appears on important committees of the Church, and from this date till his death he bore his full share of work, often taking a leading part in matters affecting its interests.

In 1835 he was requested to answer the queries of the then Parliamentary Religious Instruction Commission, which he had no inclination to do; and when summoned to Dunfermline before them, he boldly declared his Voluntaryism, by protesting against the civil legislature interfering with religion. In the same year he preached a sermon on the 'Miracles of our Lord,' and was requested to publish it in the *Secession Magazine* for April. It is considered, from its simple eloquence and logical reasoning, a valuable exposition of these wonderful acts of our Lord.

In 1837 he was appointed by the Synod to make a missionary tour to Shetland during the summer; and the Sub-Committee on Home Missions were directed to send some minister or preacher to succeed him if they should see cause. After making this tour, he was requested by the Synod to publish an account of his proceedings, which appeared in the *Secession Magazine* for February and March 1838. The next year he received the thanks of the Synod for fulfilling so much to its satisfaction his late mission to Shetland. A short time after his return from this tour, the congregation of Limekilns presented him with a valuable gold watch and appendages, also a tea-service.

In 1841 we find his name as one of the committee to prepare a statement of the sentiments of the Synod on the important matter of doctrine, to be circulated for the satisfaction of the Church. In the same year he was called to Eglinton Street, Glasgow, that congregation being much in want of a pastor of known ability. The reasons

for translation having been presented to the presbytery, called forth a very spirited reply from his own congregation. The call was earnest and unanimous, and offered a fair opportunity for a rising minister to display his talents, yet he resolved to remain in Limekilns. In 1842 the call was repeated, but with no better result.

In 1843 he was nominated for the Chair of Biblical Literature with Drs. King and Marshall, and Mr. (now Dr.) John Eadie. The last was chosen.

In 1845 he was president of the Total Abstinence Society in connection with his church. He had been an abstainer from 1831; and wherever he could be of service in promoting the interests of total abstinence, he never refused to go. Many times he went to Glasgow and Edinburgh and other towns to give addresses during the winter months. Owing to the situation of Limekilns, these journeys were often cold and difficult. He could relate many amusing incidents regarding the temperance movement among his own people. We remember him telling us how he met one of his hearers the worse of drink, and said to him, 'Dear me, James, you're intoxicated.' 'Ou ay,' said James; 'deed, Maister Johnston, if I get ae glass, I'll gang to Jerusalem for the next.' 'I told him,' said Mr. Johnston, 'that he would be better to tarry in Jericho all night.' On another occasion, walking to Dunfermline, he met one of his members, who, while endeavouring to take off his cap, lost his equilibrium and fell into the roadside hedge. Dr. Johnston said nothing, but passed on. Some time after, however, George was constrained to appear at the manse, craving baptism for his child. He was sharply handled by the minister for being tipsy. 'Weel, weel, Maister Johnston,' says George, 'I may as weel tell ye a' aboot it; ye maun ken yoursel

as weel as me, we get a dram efter measurin' thae drains, and maybe, as ye say, I had a drap ower muckle; but it was solely on your account, in tryin' to dae honor to you, sir, that I fell thro' the hedge.' George was excused that time, but ever after referred to it 'as being a' he cuid dae tae pu' hissel thro' afore Maister Johnston.'

In the same year he took a leading part in the Atonement Controversy, caused by Dr. Marshall of Kirkintilloch threatening to libel Drs. Brown and Balmer, the then Professors of the Secession. He made a concise and telling speech, by saying all that was possible for the finite to understand in attempting to grapple with the Infinite. He had at this time a large measure of support, and, considering the then state of the Church and the strong party feeling displayed, it has been said that on that occasion few ministers of his standing could have been supported as he then was, had he not exhibited a depth and clearness in reasoning unsurpassed in any Church. Out of 360 members forming the Synod, he received 103 votes. Dr. Johnston had been more or less connected with the agitation regarding this question from the time it was first mooted, and during life never failed to defend the doctrines of his Church as taught by the then professors, who were arraigned before the Synod as teachers of heresy. When these were either directly or indirectly assailed, nothing seemed to rouse the faculty of scorn he possessed more than when persons attacked the Church on this question. He knew it was impossible for any one to make more of it than was taught in the Church; and when any person attempted to solve the insoluble portion of the greatest event belonging to heaven and earth, he would launch out a keen, cold volley of withering scorn, which remained unanswerable.

In 1847 he was convener of the Committee on Education, and from that time till his death he continued to bring before the Synod, as a leader, the question of Education in Scotland for the long period of twenty-seven years; on only one occasion was he absent. The issue of the movement, mainly begun and in a large measure carried on by him in his Church, gave him greater satisfaction than anything in which he had ever taken an interest.

In 1849 he was called by the congregation of Montego Bay, Jamaica, and requested by the Board of Missions of his Church to become Professor of Theology in that island. He declined, however, both the pastorate and the professorship. About this time he delivered a speech at the erection of a statue to Ralph Erskine at Dunfermline, considered to be a speech well worthy the occasion; and in the same year a description of his appearance and of the impression his discourses produced was given in a Glasgow newspaper, a few extracts from which may serve to recall him to the minds of those who knew him in the midtime of his days:—'As Mr. Johnston speaks very rapidly, we have been compelled greatly to abridge his discourse. The subject—Faith—was one which, though of the last moment, would appear in most hands dry and uninviting, and the Christian world in Scotland had heard so much of its nature during recent controversies, that it excited by no means pleasant feelings. But in the hands of our preacher it ceased to be something to fight about, and became an intensely interesting personal matter. Instead of treating his audience to the dogmas of the schools about the four kinds of faith, he at once took what some may reckon the heretical ground of Pollok. "In object, not in kind, the difference lay." But while he thus freed

his subject from the mazes of mysticism, he took equal care to guard it from the latitudinarianism of those who confound assent with faith; and this, too, he did by philosophically pointing out that the distinction between assent and faith in the business of life is as broad and marked as in the matters of religion. He insisted on making sure of the facts or testimony, and then of making sure that it was an active faith, and not an uninquiring assent that we yield. The constitution of Mr. Johnston's mind eminently qualifies him for discussing such a subject. His features are the emblem of a keen and metaphysical intellect. He may not see so far mentally as some others, but his intellectual eye is as a flame. At a glance he can penetrate through the clouds and darkness which good and mistaken men have carefully folded round a subject, and he not only sees it, but makes others see it also. He throws his lucid thoughts into extremely neat and felicitous language, of which he has such a command, that without notes his discourse throughout was one torrent of rapid speaking. His voice, as well as his features and mind, is sharp and clear, and excellently under command. He varies it with his subject; and though it seems rather designed to give expression to thought, it can also tremble with feeling,—it can beseech as well as persuade,—appeal to the conscience as well as irradiate the understanding. The manner of the preacher is remarkable for its care and for its earnestness, and there is throughout the whole service the essence of a strong intellectualism and of a healthful spirituality.'

In 1850 the degree of D.D. was conferred on him by the University of Glasgow. No such honour could have been conferred on a worthier son. It was there when a boy he had strolled along her streets, carefully taking notes

of all he saw, and which in after years he used to illustrate many an address. It was there he sat studying and learning and training his mind, so as to be able in future years to grapple with the difficult questions which then lay hidden. From one of its congregations he had received two unanimous calls; and the now newly-formed church of Shamrock Street unanimously resolved to call him to be their pastor. When this became known, he was set upon from all sides, and numerous letters were written to him for and against removal. The following will give the reader some idea of the nature of these epistles:—

'*December* 28, 1850.

'DEAR SIR,—Many littles, they say, make a meikle; and it is under the influence of faith in the saying that I now write you. I have no doubt you have already received, or will speedily receive, communications from friends in this quarter urging your acceptance of the call which the Shamrock Street people have addressed to you. I do not mean to say that these are all littles. I hope you will find them to be individually irresistibly muckle. But my feeling is, that ministers placed in the situation you now stand in have often very great difficulty in making up their minds; and when the mind is in a sort of equipoise, it may happen, as in the physical balance, that a small matter may turn the scale. I beg, therefore, to add to similar intimations, which I am sure others will be making to you, the expression of my most earnest wish that you may see it to be your duty to accept the invitation to Glasgow. What claims your present congregation may have upon you I do not particularly know; but assuming, as I presume I may, that they have no special claim on you beyond what congregations generally have on ministers

who have been with them for some length of time, I think there can be no doubt of the preferableness of the position in which you would find yourself as minister of Shamrock Street. I am not disposed to make such high account as is usually done of the differences between congregations as spheres of usefulness, so far as strictly pastoral duty is concerned. The soul of a Limekilns skipper is just as precious as that of a Glasgow cotton lord, and in this respect I don't believe you will do much more good in Glasgow than you are doing in your present charge. But by coming here you would have a higher social position, more social enjoyment, and wider and more beneficial social influence. Looking at your personal advantage, and setting aside merely pecuniary considerations (which I hope, however, you are not foolish enough to disregard), you will have opportunities of self-improvement here which you cannot have where you are. It is the fashion for some shallow *litterateurs* to affect to undervalue Glasgow society, and no doubt there are lots of mere money-makers among its inhabitants; but there is no lack of men of a very different stamp,—men of intelligence and reading, a whet or two from whose hard heads will sharpen any intellect,—and there are good men, from contact with whose piety and benevolence it must be a very exalted character that will not derive benefit. The ordinary social advantages of a large town I need not particularize. But I wish you to keep in view the consideration that all these advantages you would enjoy as minister of Shamrock Street; while, free from many of the drawbacks of a town life, your pastoral labours would be limited to a manageable space in the best of all the suburbs of Glasgow. For some time, at least, nobody will be connected with the church residing at a distance from it.

Its minister will enjoy more than any other in Glasgow the practical advantages of the localizing system. He will find his people living in clean streets and breathing better air than nine-tenths of their fellow-citizens. He himself may live in the country without being far removed from the scene of his ordinary duties; and only on special occasions will he have any call to go into the crowded, smoky, and unpleasant parts of the town at all. Indeed, I cannot imagine a change more attractive, or presenting a rarer combination of advantages. On the social good you would do in a community such as that of Glasgow, I will not offend you by dwelling too much. I will only say that I estimate it—to use Glasgow lingo—at a high figure. I believe it would be an important help to the interests of the United Presbyterian Church, and to the interests of freedom, both civil and religious, to have you amongst us. I have been very far from agreeing with you on some questions which have of late excited interest both in our own Church and in the country generally, but I have never doubted your sincerity or supposed that your opinions were formed without mature and sober consideration, and still less have I ever surmised that merely personal and selfish consideration had anything to do with them. In such a case, one has a comfortable feeling of security in dealing with opinions even the antipodes of one's own.

'But I am writing a screed much longer than I intended. I only wished to suggest to you some of the advantages you would enjoy as minister of Shamrock Street, and to hint my persuasion that on public grounds you are at present (if you will allow me to put you into the neuter gender) decidedly a *desideratum* in Glasgow. My advice and my entreaty as a friend are expressed in one word—

Come; and I earnestly hope that the higher and better than human guidance which you will not fail to seek will lead to the fulfilment not only of my desires, but of the desires of many friends here, who will wait your decision with much solicitude.'

'DEAR DR. JOHNSTON,—It appears to myself a very presumptuous thing for me to address you on the all-engrossing topic which is filling so many loving hearts with sorrow, and wise hearts with wondering doubt. It were consummate folly were I to entertain the idea that any expressed feeling of mine could make you even turn your attention to the subject. I write this merely to gratify myself, by expressing my gratitude to you, and to tell you that all in this family join in the general lamentation at the danger of your removal, and in most earnest hopes that our fears may be groundless. I have been stimulated to my present step by witnessing the mournful faces and hearing the burning words of the commissioners when they came to consult Mr. —— on the subject. My heart bled for them as they poured forth torrents of sorrowful love; and in my eager desire to comfort such warm hearts, I assured them you could not resist their appeal. I know you too well not to know that you will consider anything I may have said to them, or anything I may say to you, as superlatively silly; but I know this also, that you are deeply sensible of kindness, simply because it is deeply wrought in your own nature, and I cannot understand it to be consistent with your nature to leave your devoted people, to injure your dear flock, before whom you have gone in and out during the long period of twenty-eight years. Had you been a worshipper of popularity like Mr. ——, or a disappointed flatterer like

Mr. ——, no one might wonder; but you are neither the one nor the other. Nevertheless, you have enjoyed unbounded popularity and unlimited love and admiration since the day that your Master assigned you your present post, not from your own people alone, but from all the country around. Think of the good you have done by your liberalities and by your ministerial avocations, the amount of which cannot be known till the day when the "well done" shall be pronounced, but which many a heart is responding to at this moment. I believe that if you leave, your reasons are, "a greater prospect of usefulness from your entering upon a wider field in God's vineyard." This is an honourable feeling on your part, but I fear you will be disappointed. The Shamrock Street Church is lowest in the scale in Glasgow as to size. Many eminent brethren are in the city, their congregations made long years ago, while years of toil, perhaps disappointment, may be before you. You leave a large, loving congregation, to take up your abode in a limited vicinity, with a congregation entirely to form, and with the members of which small party you have to get acquainted as persons,—as to character, perhaps never. This would be a most Herculean task, at an immense sacrifice of love, friendship, *time*, talent, and usefulness. I have marked time for your notice. Could your health stand such an amount of anxious labour, suffocating, too, in such an atmosphere? If you were soon *cut* off by death, could the profit of your removal from your present charge to the Shamrock Street Church be counted as an equivalent to the years of healthful ministerial activity that it is probable you may be permitted to enjoy by continuing where your Master has been pleased to place you? You are now beyond the average of human life, and nearing

the average of ministerial life. Would it be profitable for Glasgow, for Limekilns, for yourself, or for the Church in general, to do what might be the means of shortening your valuable life, by loading it with cares without adding to your happiness? Accept of my warmest gratitude for your kindness to my ——, and for all your kind attentions in regard to my ——. That you may be enabled by the Spirit of unerring Wisdom to walk in a plain path because of observers, that rough places may be made smooth, and the Lord above exalted, is the earnest prayer of yours most gratefully.'

In his ministerial capacity this probably was the most trying event of his life. Anxious to be of the greatest service to his Church, willing to spend and be spent in trying to strengthen her, yet sincerely attached to his flock, he appears to have been in great doubt regarding the course he should follow, and in after life seldom referred to it without showing how much he felt regarding it. The movement roused up the sympathy and sincere attachment of his congregation, which was faithfully evinced in various ways; while the decision to leave the matter in the hands of his presbytery, which was against removal, caused great and bitter disappointment in the West, where all his brethren were anxious to secure his services; and, had he desired it, another call might have been given him, and the decision of the presbytery appealed against to the Synod. He lived, however, to declare that he never regretted the course of events. The congregation of Limekilns, by way of showing how much they loved and honoured him, a short time afterwards presented him with a valuable silver tea and coffee service.

It would be ungenerous, in referring to this period of

his existence, were we not to record the esteem cherished towards him and the confidence placed in him by many of the most eminent men of various denominations in the western metropolis. Letters written to him at this time showed how much he was esteemed and loved. His friends there desired he should come, and promised him a cordial welcome. The late Dr. Robson, being the moderator of Shamrock Street congregation, had much correspondence with him, and was very anxious that he should accept the call; yet when the decision was given against translation, he truly sympathized with him, which was never forgotten by Dr. Johnston. The late Dr. John Macfarlane writes: 'It is now about twenty-seven years since I walked down from Dunfermline to your ordination. I had not much thought then of any kind; but if you come west, it will be with very peculiar, pleasing, and friendly feelings that I will take part in your induction. I may just mention one thing,—you are sure of a welcome from my brethren in this city, made up of the only two elements about which you will care, very sincere respect and very unfeigned affection.' Dr. John Eadie writes: 'I hope you are coming to be my next neighbour. I shall give you a cordial welcome. A hearty welcome and a hopeful ministry are elements of judgment not to be overlooked. You have both in full measure. You would come with a name and reputation. I had to make both,—a slow and heavy process. There is no fear if you will say yea. Shamrock will be a green heritage if you will water it, though it cannot be so learned a name as *Cambridge*.'

About this time a few friends of the congregation of Limekilns presented him with eleven volumes of the *Bridgewater Treatise*.

In 1850 he was instrumental in getting up a public

meeting in Dunfermline to discuss the subject of National Education in Scotland. The meeting was largely attended, and was the first public meeting held in this country to consider the question. He moved the first resolution, and made a speech which was greatly applauded, and published in the periodicals of the time. He also delivered several speeches on the total abstinence question throughout this year, and towards its close he made what is considered the most important and best speech he ever delivered. The meeting was called by the Scottish Anti-State Church Association, to take into consideration the duty of Dissenters in the present crisis, and was held in the Music Hall, Edinburgh, which was packed. It appears from various memoranda that he was doubtful regarding the reception he would meet with, being, as he thought, too much of a Voluntary for the bulk of the audience. He must have been agreeably disappointed. He was received with cheers, and greatly applauded during his address, the audience many of them rising, giving cheer after cheer; an eye-witness describes the cheering at the close as tremendous. We have heard him refer to this occasion, and could not but relish the pleasing and satisfied expression which lingered in his eyes while with a playful humour he recalled the scene. That it was a great speech, considering the occasion of it, cannot be doubted. He was complimented by many friends, even by those who were opposed to him in certain views; and to show the nature of these communications, we extract the following:—

'And, my good old friend, I cannot tell you how much I was refreshed by your speech about the Papal aggression. I have it in my heart to say a great deal about it,

but I fear that too much commendation from me might not make the idea of your coming here more palatable to some, to whom I hope you will by and by stand in the relation of a co-presbyter. I don't wish to judge hastily and harshly of any, and especially of ministers whom it would be my delight unreservedly to love and honour; but I cannot get rid of the persuasion that some of the brethren here are falling away from their first love as Dissenters. You were never a very hot Voluntary, even when some, who are now among the dumb dogs that cannot or will not bark, were keeping up a most violent oblatration; but your speech showed that you truly understood the principles of religious liberty, and that you have the manliness to stand by them in circumstances when their practical application is plainly called for, and when many are disposed to keep them out of sight.'

'You must have been delighted with your reception at the Music Hall meeting, especially as you had some fears that your views would prove somewhat too Voluntary for the bulk of your audience. Many thanks for your noble address, which has done, and will yet do, immense good in the discussion. I am delighted to think we have an M.P. who fully sympathizes with your views, and it would be well that his recommendation were adopted, and your address printed in a separate form and extensively circulated.'

For several years previous to 1852, an agitation had been going on, having for its aim the abolition of tests in Scottish Universities. During these years Dr. Johnston was not an idle spectator, but took part where practicable in the movement.

In March 1852 a public meeting was held in Dunfermline, where he was in the front, and proposed the first

resolution, and made a telling speech in favour of petitioning Parliament to abolish the tests with regard to the lay and secular chairs in the Scottish Universities. The meeting was harmonious in supporting the various resolutions.

In May he brought up the report from the Synod's Committee on Public Questions, and spoke in favour of education based on unsectarianism; and in December he delivered an admirable speech at the celebration of the Gillespie Centenary held in Dunfermline. In dealing with the fathers of the United Presbyterian Church, it is remarkable how very little of value escaped his notice, and how few words were used to give expression to his sentiments.

In March 1854 he was again on the platform in Dunfermline, advocating the same views regarding Education. The meeting was largely attended, but somewhat noisy towards its close. He made a good speech, and was much applauded. A month later, a meeting of United Presbyterians was held in Queen Street Hall, Edinburgh, to consider the then Education Bill. He took a prominent part in the proceedings, and delivered a powerful and characteristic address to a large audience. He was well received when he rose to speak, and during his speech hit hard at the pretensions of some of the leaders of other Churches in discussing the question, which called forth some hisses from their partisans, but throughout his address he was cheered again and again.

When the Synod met in May, there were proposed and seconded to fill the office of moderator, Professor Eadie, Professor M'Michael, Dr. Smith of Biggar, Dr. Robertson, Glasgow, and Dr. Johnston, Limekilns. When the votes were taken, the majority was found to be in favour of the last named, the Church thus conferring on him the highest

honour in its power to bestow. As was expected, he conducted the business of the Court to the great satisfaction of the Church. The same year he was appointed one of the deputation to the Evangelical Churches on the Continent, and his powers of observation, keen insight into character, and retentive memory, made the tour one of great enjoyment to those associated with him. (Scenes of great historical interest were visited, but we find Dr. Johnston specially enjoyed and appreciated those spots rendered sacred by their place in Christian story. Under date August 1854, he wrote to friends in Limekilns: 'We visited Waterloo and went over a great part of the field, standing for some time on the spot which Wellington is said to have occupied, and having quite near us that on which Buonaparte stood when he drew up the Guards for their last charge, and addressed to them the words, "Courage, mes enfans; voilà la route à Bruxelles, et nous superons ici aujourd'hui." But more interesting to me still than Waterloo was Vilvoide, about six miles from Brussels, where Tindal, who first translated the Bible into English in 1536, was strangled, and his body afterwards burned at the stake.' During the later part of the journey, however, the spirits of the travellers were much damped by the news that there had been a severe outbreak of cholera in Limekilns, which was carrying off many victims. With difficulty Dr. Johnston was restrained from immediately returning to his smitten flock, and his last letters home evince great anxiety for the dying, and warm sympathy for the bereaved.)

In February 1855 he was present and made a speech at a public dinner given to the Earl of Elgin in Dunfermline; and in May, when the Synod met, as moderator, he preached the opening sermon, which was considered

by some not equal to what was expected from him. It may have appeared so to some minds, but by the great majority who heard him it was considered a great effort, embracing, within a comparatively small compass, matter of the greatest value to the Church, temporal, spiritual, and universal. From this time till 1863, he delivered in the Synod and elsewhere speeches of more than ordinary interest on Education, Introduction of Instrumental Music in the Church, Prison Ministers' Bill, etc.; and when the Union Movement between the United Presbyterian, Free, and Reformed Presbyterian Churches began, he made a valuable speech. He also delivered a lecture on the late Earl of Elgin, tracing that distinguished and lamented nobleman's career from his birth till the time he succumbed to that fatal disease which cut him off in the midst of great work, while Governor-General of India. He, moreover, gave about this time a famous lecture on Lord Macaulay, and several rousing addresses in Glasgow, Edinburgh, and elsewhere, on Total Abstinence.

In 1864 he preached the jubilee sermon of the late Mr. More, Cairneyhill, and presided at the dinner. In the same year he was present at the opening of the West United Presbyterian Church, Alloa, and made a speech. Dr. Johnston also took a lively interest in the extension of the United Presbyterian Church, and much help was received from him personally and through his influence. The congregation at Crossgates presented him with Kitto's *Encyclopædia* as a mark of their esteem and expression of their gratitude for his distinguished and efficient exertions on their behalf. He helped greatly to erect the new church at Lochgelly; and when it was opened, he preached the opening sermon, and presented Mr. Reid, its late pastor, with a sum of money, which was subscribed for

him in acknowledgment of the manner he had fulfilled the duties of his long pastorate there. Mr. Reid, in reference to him, says: 'In all my intercourse with Dr. Johnston, which extended over eight or nine years, I found him to be a kind and faithful friend, always ready to give advice and assistance when required. The United Presbyterian congregation of Lochgelly, to which I ministered for thirty-five years, was much indebted to him for the help he gave them in erecting their new church and manse. For the setting up of these buildings he was instrumental in raising above £200. At my request he opened the church, and, after delivering an appropriate discourse, had the satisfaction of announcing that it was free of debt. I shall ever cherish an affectionate and grateful remembrance of him for the excellences of his character, and the valuable services which he rendered to me and to the people of my charge.'

He also presided at a soiree when a presentation of a portrait to the Rev. Mr. Law was made, on his leaving Dunfermline, and for many years afterwards Mr. Law spent a few days occasionally with him, when the church at Limekilns was largely attended by many of the congregation of St. Margaret's, numbers of whom, after the service, waited at the church door to shake hands with their old minister.

Dr. Johnston, along with other friends, presented the late Mr. Caie, on the celebration of his attaining his fiftieth year as a preacher, with a silver salver and a sum of money. He also was one of those who got up a testimonial to the Rev. Mr. Cooper, late of Fala. Indeed, wherever worth or necessity claimed his aid, he was never backward in doing all he could to honour and to succour those who deserved it.

We remember meeting him in the month of April 1864, and congratulated him on looking so well. After a humorous remark, he said, 'I just give myself ten years more of life.' We thought but little of the remark thus made, yet it came back bearing a strange significance ten years later. Dr. Johnston remained a bachelor till 1865. His niece, who was in 1835 married to Dr. Joseph Brown, superintended the domestic arrangements of the manse, and from 1837 to 1862 he enjoyed the companionship of his brother James, then the medical practitioner of Limekilns and neighbourhood. The death of his brother, which occurred in 1862, affected him much. During his illness Dr. Johnston was particularly attentive to him, often undergoing long and patient watching at his bedside, and experiencing much mental and physical suffering. Being an office-bearer in the church at Limekilns, Dr. Johnston preached his funeral sermon, and towards the close of the service, while giving out the lines, 'A few short years of evil past, we reach the happy shore,' etc., he felt quite overcome, and sat down. By the death of Dr. James Johnston he lost a most affectionate and attentive brother, and the village one of the most upright, tender-hearted, and gentlemanly physicians. Much sympathy was tendered him under this trial. The following letter from one of the Elgin family shows how much the sorrows of the village pastor's life mingled with their own:—

'KILGRASTON, *February* 20, 1862.

'DEAR SIR,—I read in the papers, with sorrow for you, the death of your brother, and I cannot refrain from expressing my sympathy. I know how severe the severing of these ties are. I know that death carries with it a sting

which is sore to bear. Such a mystery! But you know the consolations of religion. You know that though hidden for a little while from your sight, *he is* your brother still,—perhaps taking a part in "the cloud of witnesses." I should much like to hear from you about yourself and my old friends in Limekilns and Charlestown. With the deepest respect, I remain very truly yours,

'LUCY GRANT.'

In 1864 his remaining brother, the Rev. Ebenezer already referred to, died. We met Dr. Johnston a short time after. He referred to the loss he had sustained, adding, while a tear was trickling down his saddened countenance, 'I am now alone, the last of my family.'

In October 1865 Dr. Johnston married Miss H. B. Johnston, of Biggar, who proved a true helpmeet in all his relations. She not only discharged her home duties thoroughly and cheerfully, by entering into all that tended to make his home cheerful and happy, but also by adding the sympathy of a loving heart to his regular visitation of the poor and needy of the congregation. The fascination of the home he then enjoyed made a deep impression on him, and was intensely felt at every return to it, when he gratefully confessed that there was no place like home. The thoughtful care and loving attention bestowed by Mrs. Johnston made his last years truly happy; and the share of the necessaries of life she regularly bestowed on those who were in want and distress will long be remembered in the villages connected with the manse of Limekilns.

During the later period of his life, Dr. Johnston was selected to preach the funeral sermons of several of his brethren. Among these may be mentioned—Mr. More,

Cairneyhill; Mr. Young, Dunfermline; Dr. George Johnston and Dr. Finlayson, Edinburgh; and Mr. Connel, Bo'ness. On all these occasions he preached most appropriate discourses to large audiences, many of whom were moved to tears by the kind and truthful manner in which he referred to the deceased.

With reference to circumstances such as these, Dean Stanley says: 'I remember on two occasions the touching simplicity and force with which he took part in the funeral services of two beloved brothers of my dear wife, previous to their burial, by myself, in the family vault at Dunfermline.' In 1871–72 he delivered valuable speeches on Union, Education, and Disestablishment, which are, with others, recorded in this volume.

In August 1873 Dr. Johnston reached a period of life few are permitted to see. He had been fifty years a minister, and jubilee services were held, as recorded in the next chapter. He made a remarkable speech on this occasion, with reference to which Dean Stanley says: 'On the day of the celebration of his jubilee at Limekilns, in which I took part, and in which I recorded my respect for him in a speech which you will probably find reported in the Dunfermline newspapers of the time, I was much struck by the remarkable sense and propriety with which he expressed himself in returning thanks for the kind sympathies of his congregation and his friends.' The same year he was elected a member of the Education Board for the parish of Dunfermline. With reference to this connection, Mr. M'Farlane, clerk of the Board, says: 'Dr. Johnston attended the meetings of the Board regularly, took a great interest in the duties, and was, as you can imagine, much respected by the other members. It may be worthy of note, that although he was a keen

Voluntary, and several members of the Board were equally keen Churchmen, the utmost unanimity prevailed in the Board; there was no subject as to which a vote was ever taken.' Dr. Johnston was also a director of, and took a lively interest in, the Savings Bank, Dunfermline.

It is worthy of being recorded that the monuments proposed to be erected by the United Presbyterian Presbytery of Dunfermline over the graves of Erskine and Gillespie in the Abbey Church there (and which is causing at the present time much feeling, owing to disagreement between the presbytery and the Government regarding the inscription on that of Gillespie,—the presbytery holding that as he (Gillespie) was *expelled* from the Established Church, it should be so inscribed on the monument, while the Government desires it to be recorded that he *seceded* from the 'Kirk'), originated with Dr. Johnston and Dr. M'Michael a short time before their decease. The Rev. Mr. Russell, Dunfermline, with reference to this says: 'I may state that Dr. Johnston, in concert with Dr. M'Michael, originated the movement for these monuments, which it has been left to others to carry out. It is a small fact this, but, by referring to it in your narrative, it would be giving a little honour to whom that honour justly is due.'

Doubtless the brethren in the Dunfermline Presbytery who survive these fearless leaders of the United Presbyterian Church keenly feel in this controversy the want of

> 'The touch of the vanished hands,
> And the sound of voices that are still.'

CHAPTER VIII.

JUBILEE.

On Wednesday the 27th August 1873, the jubilee of Dr. Johnston was celebrated in such a manner as to give the most unmistakeable evidence of the high esteem in which he was held by men of all classes and creeds, and of the great influence which he wielded as a man, as a pastor, and as a leader of the important body to which he was such a great ornament. The proceedings, as recorded in the *Dunfermline Press*, were as follow:—

THE SERMON.

At half-past two o'clock a special service was held in the church. There was a large attendance, embracing well-known clerical representatives of all denominations in Scotland, in addition to a large number of people from Dunfermline, Inverkeithing, North Queensferry, and other districts. In the Broomhall pews were—the Countess of Elgin, the Earl of Elgin, the Hon. Thomas Bruce, Dean Stanley, Lady Louisa Bruce, the Hon. Mrs. Thomas Bruce, Lady Augusta Stanley, Lady Frances Bruce, and other members of the Elgin family.

Dr. Cairns of Berwick was the preacher. He selected for his text Acts xxvi. 22, 23: 'Having therefore obtained help of God, I continue unto this day, witnessing both to

small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.' In discoursing from these words, the Doctor delivered a sermon of great ability, and highly appropriate to the occasion. Towards the close of it, he said he had endeavoured to show that Christian witness-bearing needs, in regard to its length or continuance, divine help; and that where that help is granted, it claims an acknowledgment of divine grace and succour. Second, that Christian witness-bearing, in regard to breadth, or the surface over which it extends, needs equally divine help, that it may not be contracted either in one direction or another; and that where such witness-bearing has through grace been produced, there should be devout acknowledgment of divine grace and strength. And third, that Christian witness-bearing, in regard to height,—to the level to which it is kept, so that it shall maintain the identity of Christianity with the Old Testament dispensation, and its identity with itself from age to age,—needs equally divine help and succour; and that when in any measure such help or succour is granted, there should be devout acknowledgment of God's gift. And lastly, that Christian witness-bearing, in regard to the depth of its substance and matter, and the great saving doctrine in regard to the offices of our Lord Jesus Christ, needs equally divine help, that it may be faithfully set forth; and when that is done, there should be heartfelt acknowledgment of God's goodness to those who are thus privileged. The bearing of the remarks upon the celebration of that day must be obvious to all. They were met that day, with God's good hand upon them, to give thanks

together to the Father of mercies that there was still amongst them one who could take up in his own measure —and he (Dr. Cairns) doubted not was at that time taking up in his own measure and his own place—that devout acknowledgment of the great Apostle of the Gentiles, 'Having therefore obtained help of God, I continue unto this day.' Did they not, one and all, rejoice in his joy? Were they not grateful that he had been spared to see that period? Did they not, looking back upon all the fidelity and success of his ministry, thank God, and in regard even to themselves take courage? The same grace that had strengthened and cheered and comforted him was still in all its fulness and freeness with them, to strengthen and cheer and comfort them. Likewise, let them all on that festival day give God praise and not men; and let them resolve one and all to do more to continue and prolong and extend that blessed testimony to all men, small and great. They had all great responsibilities, because every one of them, even the humblest, had great opportunities. Let them rejoice, then, when opportunities had been faithfully used,—used well and nobly for half a century; and let that be a stimulus to every one of them to take their own place in the Christian Church. They were bound to go forward to every position to which Christ in His providence was summoning them; to advance and be ready in their station, and, according to their means and abilities, to take up the same witness, and to rejoice when Christ put it into their power to do something for Him,—something that should bear fruit in their account and to His glory in the great day, when every labourer, great and small, prominent and obscure, shall be seen to be only servants of grace and debtors to that grace for evermore, and where the

humblest shall be seen to have been important and useful, and by some grace working as it were into the plan of the universal Church of Christ, so that when the true history of that Church shall be written, the very meanest and humblest member in the Christian Church shall have a place in that universal and eternal church history that shall be the study of the skies.

THE DINNER.

At four o'clock in the afternoon, a public dinner was held in the schoolroom, which is in several respects well fitted for such a purpose. There was an attendance of 112 gentlemen, many of whom are noted in ecclesiastical and literary circles,—all religious denominations being fully represented. Foremost among the number was the venerable and gifted Dean of Westminster, lending his presence and his hearty aid to the demonstration. Then there were the youthful but very promising Earl of Elgin, the genial Hon. Thomas Bruce, and quite a galaxy of learned professors, doctors of divinity, and others, whose names will be familiar to all our readers.

The chair was occupied by the Earl of Elgin, and the Hon. Thomas C. Bruce and the Rev. Peter M'Dowall, Alloa, were the croupiers. There were present—Dr. Joseph Brown, Glasgow, Moderator of the United Presbyterian Church; Rev. Dr. Cairns, Berwick; Professor Willis, Toronto; Professor M'Michael, Dunfermline; Dr. Taylor, Busby; Dr. Peddie, Edinburgh; Dr. J. B. Johnston, Govan; Rev. T. Boston Johnston, Colinsburgh; Rev. Robert Brown, Newcastle; Rev. Matthew Howieson, Auchtergaven; Rev. David M'Rae, Glasgow; Rev. A. Wilson, Drymen; Rev. John Haddin and son, Glasgow

(son and grandson of the former minister of Limekilns Church); Rev. D. Croom, Edinburgh; Rev. Mr. Caie, Edinburgh; Rev. Messrs. Graham (clerk of the Dunfermline United Presbyterian Presbytery); Fleming, Inverkeithing; Brown, Lochgelly; Jarvie, Dunfermline; Borland, Cairneyhill; Russell, Dunfermline (convener of the Jubilee Committee); Ireland, Aberdour; Brydie, Foote, and Hill, Dunfermline; Mr. Stenhouse of North Fod; Mr. Stevenson, Townhill; Provost Hay, Inverkeithing; Mr. Fraser, town-clerk, Inverkeithing; Mr. Curror, S.S.C., Edinburgh; Mr. J. Lawrence, Newcastle; Mr. J. Millar, Glasgow; Mr. W. Logan, Glasgow; Mr. W. Gifford, Leith; Drs. Husband, Edinburgh; Wilson, Alloa; and Watson, Wemyss; Mr. H. Methven, Alloa; Mr. Roxburgh, Alloa; Mr. W. Morton, Charlestown Foundry; Mr. A. Watson, resident factor, Broomhall; Mr. J. Beveridge, Crombie; Messrs. Munro, sen. and jun., Limekilns; Messrs. Addison, Charlestown; D. Wilson, Limekilns; Mr. Blyth, teacher, Limekilns; Mr. J. Ainslie, Brucehaven; Mr. Ohlsen, foreign consul, Charlestown; Mr. M'Culloch, Limekilns; ex-Bailies Inglis, Alston, and Duncanson; Dr. Morris; Councillor Robertson; Messrs. Russell (writer), sen. and jun.; Mr. Wallace, Hawthornbank; Mr. J. Currie, Mr. P. Robertson, Mr. J. Pearson, Mr. J. Hay, Mr. D. Blelloch, Mr. J. Lee, Mr. W. Roxburgh, Mr. D. Campbell, etc., Dunfermline; Mr. Crawford, Balbougie; Mr. Law, Borland; Mr. Fowlis, Fordell; Mr. Hardy, Merryhill, etc.

After dinner, Lady Elgin, Lady Louisa Bruce, Hon. Mrs. Thomas Bruce, Lady Frances Baillie (with her son and daughter), and Lady Augusta Stanley, entered the room amid applause, and were accommodated with seats behind the croupiers.

The toasts were drunk in temperance beverages.

The chairman successively proposed the loyal toasts, which were responded to very cordially.

The Hon. Thomas Bruce said he had great pleasure in proposing the toast which had been committed to him. It was one which might perhaps have been entrusted in such an assemblage to some one who from circumstances might have been better able to follow the career of their esteemed and revered friend, but he was quite sure there was not one present who would propose it with a greater sense of how much was due to Dr. Johnston from the congregation, and how much he deserved any mark of regard which they could give him. It was quite unnecessary for him to go into any detail of the career of Dr. Johnston during his long ministerial connection with that district. The presence of so many of his friends who had been with him during the greater part of that time, the unanimous feeling which was excited in the district when it was proposed to convey to him a mark of the estimation in which he was held by the congregation, must be as satisfactory to him as they were sufficient proof of how much his services had been appreciated, and how little eulogium these services required. The career of Dr. Johnston had lasted so many years, that many of those present must have received from his lips their first teaching in the truths of religion, who now brought to him their congratulations and good wishes. But though his course had been there for many years, still it had not been long enough to deprive them of the hope that he might be spared for many years to come. There were many persons present—and he was one of them—who must remember the teachings of Dr. Johnston as amongst their earliest reminiscences of any instruction they re-

ceived in religion. Those amongst them who since that time—and there were many of them—had been scattered in different parts of the world, and who were able to come back from time to time to Scotland, had always found him labouring in the same field of earnest, pious, and sincere work, and had heard from him those expositions of the truth which were distinguished by a plainness, a clearness, and a simplicity which made his ministration one of the most perfect examples of what was now a classic phrase,—'unadorned eloquence.' At the same time, and without putting himself unduly before the public, they could see, from the many distinguished gentlemen who were present, the position which he had obtained, and justly obtained, in the large and important body of which he was a member. They all knew that the rewards of a Christian life and Christian ministry were not to be sought only here; but it could not fail to be gratifying to Dr. Johnston that his own parishioners and neighbours—the members not only of his own church, but of a great many other churches—had come together to congratulate him on the completion of that long period of ministry, and to express their most earnest hope that that ministry might be long continued. As the mouthpiece of that assemblage, he called upon them to join with him in expressing these hopes and wishes, and he was sure they did so with all their hearts.

Dr. Johnston, in reply, said: I feel extremely grateful to you, Mr. Bruce, for the manner in which you have spoken of me, and to all present for the manner in which they have received your remarks. Exactly fifty years, as this day falls, have elapsed since I was ordained a minister in this place. During these fifty years, what changes have taken place in States, in Churches,

in politics, in commerce, and in arts! The poet Cowper says:

> 'Tis pleasant, through the loopholes of retreat,
> To peep at such a world; to see the stir
> Of the great Babel, and not feel the crowd;
> To hear the roar she sends through all her gates
> At a safe distance, where the dying sound
> Falls a soft murmur on the uninjured ear.'

Such a retreat has this village pastorate been to me; and it is through the loophole which it has afforded, and at a safe distance, that I have been permitted to peep at the great world. I am the oldest minister in the United Presbyterian Church who is doing duty without a colleague. There are nine who are older as ministers than I am,—viz. the Rev. James Kirkwood, Edinburgh; Rev. John Law, Innerleithen; Rev. John Lamb, Errol; Rev. Dr. Harper, Leith; Rev. James Scott, Inverness; Rev. Dr. James Gilfillan, Stirling; Rev. William Parlane, Tranent; Rev. John Cooper, Fala; and Rev. James Pullar, Glenluce,—but these have all either retired from active service, or are labouring with the assistance of a colleague. There is one point of view from which the events of this day may be regarded as holding out encouragement to all my younger brethren. My case is that of a person who, starting life without any external advantage, without a spark of what is called genius, with but a modicum of learning,—a little Latin, less of Greek, and still less of Hebrew, which, though not adequate to all I have sought, is yet all that I have attained,—finds himself this day surrounded with a large circle of friends, and receives from them very marked and valuable proofs of their regard; and why?—simply because, by the grace of God, he has been enabled to maintain the quiet, even tenor of his way, and to give himself with some measure of

assiduity to the discharge of the duties of his office. If so, may not every minister secure for himself, when his life approaches its close, a similar recognition? I may, before sitting down, mention an incident which has been brought to my recollection by the presence of our noble chairman and of the Hon. Mr. Bruce at this meeting. During the summer of 1824, while the present church was in course of building, I preached from a tent set up in a field near the old schoolroom, which sloped upwards to the grounds around Broomhall. A Sabbath or two after commencing my labours in this place, I saw a gentleman standing within the grounds, leaning against a tree, and apparently listening to the discourse. This gentleman was Lord Elgin, the father and grandfather of the noblemen now present. By and by a rustic seat was erected on the spot, and as long as the open-air services were continued, some of the Broomhall family occupied it as hearers; and not only so, but a liberal subscription was given towards the building of the new church. When the seats came to be allocated, two were chosen by the Broomhall family, who have occupied them ever since. Lady Elgin and her children attended quite regularly, and I have often said that her ladyship was as useful as any elder. Sitting around her in the church were many of the working people belonging to Charlestown, and when any of them were absent her ladyship visited them.

Dr. J. B. Johnston said he had been asked to propose that the meeting should congratulate the congregation of Limekilns on that very auspicious occasion, and to express their earnest and sincere wishes for its future welfare. The congregation of Limekilns had, during the last fifty years, held a very high place in the denomination to which it belonged, in respect to the contributions it had

made to the various schemes of the Church. He had no doubt whatever that its excellence in many respects was to be traced to the earnest and well-conducted services of the minister whose health had just been drunk. But it was not to be forgotten that, if the congregation had been largely indebted to the minister, the minister could not have got so well on if he had not had good material to work upon. In fact, the great kindness of the congregation towards Dr. Johnston had kept him alive and well to this day. He had heard a story of a good old minister, who, when advanced in life, showed great vigour. On being asked the reason of this, he replied, 'I can easily account for it. I have had four great excellences during my lifetime. I have always been on good terms with my conscience; I have always been on good terms with my wife; and I have always been on good terms with my congregation and my stomach.'

Rev. Mr. Thomson, Slateford, said he had been asked to propose that the meeting should do honour to the Dunfermline United Presbyterian Presbytery. They were entitled to do honour to that presbytery because it had for its seat a town which had been the cradle of the Relief Church. Ralph Erskine had laboured in that town—or rather city. He had reason to know the quality of that presbytery, as he had been under the superintendence of it forty-two years ago. That presbytery was to be held in honour, as it had for one of its distinguished members Dr. Johnston; and he gladly joined with the Doctor's many friends there assembled in placing a wreath around the brow of their revered father. He remembered well the impression which Dr. Johnston's labours had made upon his hearers, and he went along very heartily with the Hon. Mr. Bruce in the beautiful eulogy which he had

given expression to. He remembered the great clearness and force of expression and the immense body of thought which the Doctor threw into his discourses. He trusted, therefore, that Dr. Johnston would give to the world, through the press, some of those invaluable discourses by which so many persons had benefited. Perhaps the people of Limekilns would considerately allow the Doctor to leave his 'loophole' now after such long and worthy service, and if so, he knew they would hail him in Edinburgh joyfully. Their esteemed father would be a power in Edinburgh, and through Edinburgh he would be a power through all Scotland.

Rev. Mr. M'Dowall said that among the many obligations to their revered brother Dr. Johnston, they owed the peculiar obligation that day of the honour of being presided over by the Earl of Elgin, who had been such a warm friend to their brother and his congregation. Not long ago, when travelling through Canada, he had heard warm eulogiums passed on the condescension and kindness of his lordship's illustrious father. One of their own missionaries from the West Indies had told him of an incident which he could not forget. When his lordship was Governor of the island of Jamaica, a negro member of the church in which Lord Elgin was accustomed to worship called upon the clergyman about the baptism of his baby,—a little living piece of ebony. The clergyman appointed him to appear with his baby on a certain Sunday. It so happened that Lord Elgin intimated to the clergyman that he had a baby that would be brought out on the same Sabbath to be baptized. The clergyman, very improperly, as he (Mr. M'Dowall) thought, sent word to the negro not to bring his child on that day. Somehow his lordship got word of the interdict, and sent

intimation to the negro that by all means he was to make his appearance with his baby at the church; and the little black lamb was baptized from the same font and at the same time as the Governor's child. He need not say that that incident was very much calculated to elevate Lord Elgin in the eyes of the people of Jamaica, especially the coloured inhabitants of the island. They never conferred honour on an individual who really deserved it, but they received honour themselves. The aristocracy were worthy of all honour when they sat in Parliament, or when defending their Queen and country in the field of battle; but they were worthy of especial honour when engaged in helping faithful Christian ministers to do the work of the Master. Before sitting down, he had to make mention of the name of a lady whose heart was with them that day. The first man was a perfect man, but not a *perfectly happy* man until he got a partner. Although Dr. Johnston was a model minister, there had long been a want in his manse, which was only supplied by the presence of Mrs. Johnston. After that the house was completely furnished; and he asked all present to join with him in wishing good health and many days and years' happiness to Mrs. Johnston in the society of her revered husband.

Dr. Johnston said: I have to thank you very heartily for the manner in which the name of Mrs. Johnston has been mentioned and received. I am sure she will be both gratified and surprised when she hears of the way in which she has been spoken of, and I hope she may not only be gratified but greatly improved by it.

Mr. Stenhouse, North Fod, said he had come there out of respect for Dr. Johnston, and for the distinguished persons who were present. The duty which he had been

asked to do was to propose 'The Town and Trade of Dunfermline;' and the ancient and historical character of the town proved his claim to crave an interest in the toast. The trade of the town was progressing greatly, and he was proud to say that the goods it produced were the cheapest and best to be got in any market. The people of the town were highly respectable. It had been justly remarked by Mr. Thomson that the town was the cradle of the Secession Church,—Ralph Erskine's name having given it an immortal interest. He had to couple with the toast the name of a very excellent person, viz. ex-Bailie Inglis.

Ex-Bailie Inglis very gracefully acknowledged the toast, and in doing so gave it as his belief that Dunfermline was but entering on a career that would be far greater than had ever yet been experienced by it. The trade was in a prosperous condition, and there was every prospect of it continuing so. Dunfermline owed not a little to Dr. Johnston, who, though not residing in the town, was always looked upon as an ornament to it.

The Chairman said that on that remarkable occasion there was one circumstance which, though it had been noticed, had not been sufficiently called attention to, and which was one of the most pleasing features of the assembly,—he alluded to the presence amongst them not only of the members of Dr. Johnston's congregation, but of members of every denomination in the kingdom. It was with that sentiment in the mind that he rose to propose 'The Clergy of all Denominations.' Perhaps it was just as well that they could not get rid of their differences,—they no doubt added greatly to the activity of life; and at any rate he thought that meeting showed them that a minister, while holding his opinions most firmly, as Dr.

Johnston did, might meet in friendship with ministers of all denominations, and by so doing might increase his own usefulness. He should not endeavour to say more upon that subject, because he had to couple with the toast the names of two gentlemen, who from different circumstances were especially capable of speaking to it. He had to couple with the toast the names of Dean Stanley and a gentleman who had just come from Canada, and who could speak to the respect which was felt for Dr. Johnston in that country—Professor Willis.

Dean Stanley, who was received with loud and prolonged applause, said: I quite agree with what the chairman has said, that the collection of members of different denominations on this occasion has added very considerable interest to an occasion in itself so interesting. It seems to me that when any clergyman of one of the many Churches which are to be found in these realms is called upon to join in a sentiment or demonstration of this kind, there can be no difficulty—on the contrary, there is every facility—for his expressing his interest and gratification, if he is able to comply with two conditions. Of these two conditions, the first is that to which the chairman has partially alluded: it is, that all denominations of clergymen of all Churches should be able to recognise that every Church and every denomination within these realms has some particular functions to perform which no other Church and no other denomination could equally well perform, in its own peculiar sphere. I do not venture—I would not presume—on this occasion for a moment to go into the general question of the peculiar functions that are discharged in the general economy of these realms by the respected body called the United Presbyterian Church. It is not, as Dr.

Johnston well knows, from any indifference to the history of that Church; for it has been my happy fortune, under his auspices, to explore not only the venerable Abbey of Dunfermline, which may be called in some sense the cradle of the Scottish monarchy, but also the venerable mansion of Ebenezer Erskine, which you have also heard of this evening as the cradle of the United Presbyterian Church. On this, however, I will not further enlarge. But what I do venture to say is, that this particular occasion does bring out in a remarkable manner the way in which different denominations are able to fill particular crevices and functions, which other denominations may not, perhaps, be equally well able to reach. In the district in which we are, it is evident that Dr. Johnston has been able to occupy a particular sphere and to discharge particular functions of usefulness, which I am sure no other man of the neighbouring denominations would be so foolish—he might almost venture to say, so wicked—as to endeavour to disturb. Let the different denominations acknowledge these diversities of gifts in the different portions of the great Christian Church; let each endeavour to do what he can in edifying congregations, and not in pulling down the congregations and functions of his neighbours; let each denomination do the best it can to foster and look with favour on all those other different functions, which, as I have said, they may not be equally well able in their own spheres to perform,—and then I have no fear for the general welfare of the Christian Church, or for the welfare of any one of those particular denominations. That is the first condition which, I think, any clergyman who rejoices in this toast must comply with. But the second condition is this: every clergyman who rejoices at such a gathering together

of the clergy of different denominations must do so from a conviction that there is a common ground on which we may all meet,—that there is the ground of Christian faith, principle, and practice, which lifts us far above those points which divide us,—and such an occasion as this is especially calculated to bring out this feeling. The pastor who has discharged his sacred duties with such wonderful success for half a century is an object that does unite all the best feelings—I will not say of Christians, but of men—regarding it with satisfaction and admiration. I have often thought that when you find a Christian pastor, in whatever denomination, so employed, you immediately feel that you have got to that which is at the root and basis of all that is good in all the different Christian Churches. There is a famous description of a good Christian clergyman by our earliest English poet—Chaucer. That description is generally thought to have been suggested to Chaucer by the example of his friend and contemporary, the great Reformer Wickliffe. But the description which Chaucer drew of a distinguished Christian pastor was afterwards amplified and adopted by Dryden, and the description so amplified and applied was generally thought to have been suggested to Dryden by his friend the non-juring Bishop Ken. When I was thinking to-day of a description which would justly apply to our venerable friend, it seemed to me that the description which in the 14th century was applied by Chaucer to Wickliffe, and in the 16th century was applied by Dryden to Ken, contained not a few features which were realized in the history of the United Presbyterian Church of Limekilns. That shows, almost beyond any other amplification or words that I could use, the utility and community of sentiment that really does

prevail amongst clergymen, not only among all denominations, but in different times and circumstances:

> 'His preaching much, but more his practice wrought,
> A living sermon of the truths he taught.'

That is the description given by Chaucer and by Dryden of the English pastors of their times; and from what you have heard on the present occasion, all clergymen of all denominations, from the Pope upwards or downwards, will not fail to recognise that it is applicable to our venerable friend who sits by my side.

Professor Willis acknowledged the compliment which had been paid him by coupling his name with the toast in addition to that of Dean Stanley. He said he appeared there under somewhat peculiar circumstances, and perhaps there was an element of satisfaction in his mind which was not shared by any other person present,—he had known Dr. Johnston in early life, and was his fellow-student in Glasgow University. The career of Dr. Johnston was quite in keeping with the expectations which had then been formed of him, as he (Dr. Johnston) never professed more than he fulfilled. In that class of twelve (in the University), five or six had died off within the last two years, and the names of some of them had become familiar, including those of Dr. M'Leod Campbell and Dr. William Anderson. He (the speaker) had never lost trace of Dr. Johnston, and it seemed that Dr. Johnston had never lost trace of him, and he was delighted to be present on that interesting occasion. He had a high appreciation of the United Presbyterian Church, being of the Secession stock originally; and it afforded him peculiar pleasure to come to the 'Kingdom of Fife,' with which there were associated the names of

Erskine, Shirra, Brown, Gillespie, etc., who had rendered such great services to Scotland and to the world. To Dr. Johnston it would be a joyful thought that he had been made instrumental in leading on some to the upper Church, and he hoped the Doctor would be long spared to lead many more the same way.

On the motion of Dr. Johnston, votes of thanks were given to the chairman and croupiers, and the proceedings terminated.

THE SOIREE.

The most important and interesting part of the proceedings was the soiree, which was held in the evening. It was announced that the chair would be taken at seven o'clock; but long ere then a large crowd had assembled in front of the church, and, on the door being opened, the building was rapidly filled by an audience not only including the members of Dr. Johnston's congregation, but many from Dunfermline, Inverkeithing, and other districts,—all religious denominations being largely represented. The Rev. Mr M'Dowall, Alloa, occupied the chair; and on the platform were—the Right Hon. the Earl of Elgin, the Hon. Thomas Bruce, Dean Stanley; Professor Willis, Canada; Dr Brown, Glasgow; Rev. Mr. Thomson, Slateford; Rev. Mr. Ireland, Aberdour; Rev. Mr. Brown, Lochgelly; Rev. Mr. Russell, St. Margaret's Church, Dunfermline; Rev. Mr. Borland, Cairneyhill; Rev. Mr. Graham, Crossgates; Rev. Mr. Brown, Newcastle; Dr. J. B. Johnston, Govan; Rev. T. Boston Johnston, Colinsburgh; Rev. Mr. Caie, Edinburgh; Messrs. Monro and Blyth, Limekilns, etc.

The first part of the programme was the singing of a portion of the 77th Psalm by the whole audience, after

which the Rev. David M'Rae, of Glasgow, offered up a most appropriate prayer.

At the request of the Chairman, Mr. Russell read letters of apology which had been received from Drs. M'Ewan, Eadie, and Harper; Mr. Leckie, of the Commercial Bank of Scotland; and Mr. Hardie of Kinghorn,—all bearing testimony to the personal worth and eminent abilities of Dr. Johnston.

The Chairman then delivered an able introductory address. He said he owed the distinction to which he had been that night elevated to the fact of his seniority as a member of the presbytery. He was to be endowed with supreme power over the speakers on the occasion, and therefore he had to propose that the various speeches to be made would not be beyond ten minutes in duration, and he meant to set the example himself. A jubilee time was like a mountain top on the journey of life, on reaching which they could survey the past, and look forward to the future. In looking back, he had no doubt that their brother Dr. Johnston was animated with sentiments of lively gratitude for what God had enabled him to accomplish,—gratitude for having been permitted to labour so long; and he would also, no doubt, be looking forward with believing hope, as his past experience of God's goodness warranted confidence for the time to come. While the occasion of a jubilee was a time of rejoicing, it was also a season for deep solemnity of feeling; for many deep regrets must be awakened within them,—regrets that they had done so little for their Master,—that they had come so far short of their duty. He first became acquainted with Dr. Johnston in 1820, and the impressions which he had then formed had been deepened. At the time to which he referred, Dr. Johnston was a

Burgher, and he an Antiburgher, but that did not in any way estrange them. Since then he had often sought, and as often obtained, his advice in circumstances of perplexity and difficulty, and he had always found his counsels to be sound and salutary. He had enjoyed his confidence and friendship for many years; and when the Synod had transferred him from the Presbytery of Stirling to that of Dunfermline, in the year 1848, one of the thoughts which gave him most pleasure in coming to the Dunfermline Presbytery was, that his brother Dr. Johnston, the model pastor of Limekilns, was one of the principal members of it, for a warmer and better friend than Dr. Johnston he did not expect to find in the wilderness below. Eleven years ago, when he (the Chairman) got a colleague, he thought it strange when he heard the young man praying for 'Thine aged servant.' Dr. Johnston could not be called 'an aged servant,' however, as 'his eye was not dim, nor his natural strength abated.' He hoped that there were long years of usefulness before him, and that when his labours were over he would receive the glad welcome, 'Come up hither,' etc.

The Rev. Mr. Brown next addressed the meeting. He said he felt it a high honour to have been asked to take part in the interesting meeting. He had no claim to appear before them but as the representative of the junior members of the presbytery, as Mr. Fleming would afterwards appear as the representative of the senior members. Dr. Johnston had been a loving and much-loved brother, and he was glad to have an opportunity of expressing the heartfelt joy with which the junior members of the presbytery had shared in the deeply-interesting and solemnizing proceedings of the occasion. From the first day of his acquaintance, he had loved Dr. Johnston. He

did not know if the heat of that love could increase, for it had reached nearly up to the boiling point already. There was an old story, to the effect that 'once upon a time' an old man, with silvery hair, entered a crowded amphitheatre in Greece, and when he looked about for a seat, the young men of Athens sat still; but behind them sat the young men of Lacedæmonia, who on seeing the old man rose up and gave him a seat, upon which the young men of Athens clapped their hands. Thereupon the old man said, 'I see the young men of Athens know how to admire the respect paid to old age, but the young men of Lacedæmonia know how to practise it.' Now the young men of the Dunfermline United Presbyterian Presbytery—for he would compare them to the young men of Athens—were filled that night with admiration of the honour paid to their revered father, the presence of so many distinguished strangers adding fresh lustre to that honour. Dr. Johnston was always ready to encourage and to do kindness to younger brethren, and it was only becoming that on such an occasion they should express their gratitude due to him. He had been pedestrianizing lately in the Braemar district, and one thing he noticed there was that he could tell the contour of the hills a far way off, but on coming near he could see the beauty of the heather, and find the rare flowers and green spots by which they were adorned. So it was that when they came near to Dr. Johnston, they would find features in his character which they had not been able to recognise at a distance. He had the pleasure of representing others than the junior members of the presbytery, viz. those members of his own congregation who had enjoyed the loving and earnest counsels of the Doctor. If Dr. Johnston was still so strong and vigorous, might they not all anticipate to meet

him again at the close of the 60th year of his ministry —his diamond jubilee? might they not all be back to Limekilns Church to give him their congratulations then? There was an old adage which he had been thinking of, viz. '*Vox populi vox dei.*' Now, although that adage was founded on falsehood, as ordinarily applied, yet he might say it was true that night,—they had the voice of Christian people adoring what was Christ-like and noble in Dr. Johnston. He trusted that when the battle was fought and the victory won, Dr. Johnston would be greeted with the welcome, 'Enter thou into thy Master's joy.'

Anthem by Choir—'Holiest, breathe an evening blessing.'

The Chairman said he had to apologize for the absence of Dr. Cairns, who had to leave for Edinburgh to engage in his academical labours, but he had another to introduce to the meeting in his room, viz. the Very Rev. Dean Stanley.

Dean Stanley, who was loudly applauded, said the Chairman had told them, and they would feel themselves the regret he had expressed, that Professor Cairns, who was to have addressed them, had been obliged by important duties to be absent. It would be exceedingly difficult for any one on this occasion to take the place of one so well known to them, and so well known to all Scotland, as Professor Cairns; but it was still more difficult for any one who, like himself, was a comparative stranger in this place, and who came from another country beyond the Tweed, and belonged to another communion—to another Church. Their chairman had very truly said that the fact of his coming from another country, and from another Church, was the very reason why he had called upon him to address them, and it was the very reason why he felt that his words, however imperfect, might still have some interest for them. He belonged, as they knew, to a

Church which was as different from the communion to which they belonged as it was possible, at least, for one Protestant Church to be from another,—different in its form of government and its form of worship,—almost as different as the Abbey Church of Westminster was different from the beautiful little church in which they were here assembled. But, as he had said, it was that very difference which made the few words he had to address to them of any importance. They must ask themselves, What was it that had brought him, belonging, as he did, to another Church,—a Church to which he was as much attached as Dr. Johnston was to his Church,—to speak to them on this occasion? It was for the best of all reasons,—it was because he was delighted to express his admiration and veneration for the Christian character and pastoral zeal which they all knew in Dr. Johnston, and which were the things best worth knowing, and best worth honouring, and best worthy of admiration in all Churches, whatever they be, throughout the world. All the more they were able to appreciate those Christian graces in the Churches outside of their own, the more chance there was that they should all become better Christians and better churchmen in their own particular Churches, and the more chance there was that they should be able to get on quietly, harmoniously, Christianly, and lovingly in all the different Churches throughout the country. Besides this, there was a further reason which had made a jubilee, as it was called, so exceedingly interesting to anybody who had a heart to feel or a mind to think, and that was when they considered how very important a period of life fifty years was, and how very much experience any pastor who had lived for fifty years in these most stirring and eventful times would gain. He

could not look round on all the faces in the galleries and below him without thinking what a great privilege they enjoyed in having placed over them one whom they loved so much and so justly respected, and who, by the lapse of time, had added to all his other qualifications for the discharge of the duties of his office the experience of these fifty years. That psalm, part of which was sung at the beginning of this service, was one that he always thought ought to convey to every one who sung or who read it a peculiar lesson of all kinds of moderation, of charity, of kindness, and of thankfulness, the more they thought of it—

> 'The days of old to mind I called,
> And oft did think upon
> The times and ages that are past,
> Full many years agone.'

It was most true of the whole history of the world, that the more they went back to former times and former ages, the more they found matter for experience and meditation, for thought and reflection,—for the consideration of their own narrowness and their own shortcomings, and for making suggestions of what they ought to do hereafter. When this was brought before them in the life of one single man, he would earnestly entreat and advise all his younger hearers not to lose an opportunity of consulting Dr. Johnston over and over again, as his precious years went on, as to the special advices which he would give to each of them, from his own matured experience of those fifty years. Depend upon it, one of the most interesting additions of thought and learning which young men, especially in this age, could add to their stock of experience, was by consulting their elders—those elders who were worth consulting—as to what their experience in life would teach them if they had to begin their lives

over again. One of the most useful books he ever read, and which he had recommended over and over again to his friends, and especially to his brother ministers of all denominations, was the record of the experience of his own life which the famous Richard Baxter made when he arrived at the end of the fiftieth year of his experience. Richard Baxter's experience, as recorded in that book, was intended to be the summing up of the effect which the fifty years of his pastoral experience had produced in moderating, controlling, and enlightening all the various opinions and impressions which he had formed in his passage through life; and Baxter thought himself that he had learned so much during these fifty years, that he determined to leave the record of what he had done for the use of those who came after him. And he (Dean Stanley) never had read that record without feeling strengthened, enlightened, directed, consoled, and inspired by it; and therefore he recommended all the young men and women present to consult Dr. Johnston as to what were the experiences he had gained which would enable him to live his life over again better than he had done, if that were possible, and what he could recommend them to do to make their opinions better as the time of their morning life went on. For himself, he could only express the same wishes that so many had already expressed. There was a charming old proverb which said, 'In the morning mountains, in the evening fountains.' In the morning of his life Dr. Johnston had no doubt had, as they all had, many difficulties to surmount. In the evening of his life, he trusted he might have many fountains to refresh and console his spirit during the many years they trusted that still remained to him; and he (Dean Stanley) was sure that among those fountains none would be more

inspiring and more refreshing to him than the fountains of sympathy and gratitude, of kindly feeling and reverence, which flowed towards him on this the day of his 50th year in the parish of Limekilns.

The Chairman said they were now to have a change, —they were to have an address from Dr. Johnston's session and congregation.

Mr. Blyth then presented to Dr. Johnston the following address:—

ADDRESS presented to the Rev. W. JOHNSTON, D.D., by the SESSION and CONGREGATION of the UNITED PRESBYTERIAN CHURCH, LIMEKILNS, on the completion of the 50th year of his Ministry, on the 27th August 1873.

REV. AND DEAR SIR,—We, the members of the session and congregation of the United Presbyterian Church of Limekilns, over which you have so long honourably and faithfully presided as moderator and pastor, would congratulate you on this truly solemn and highly interesting occasion, the completion of half a century of service at once the most ennobling and responsible in which man can be employed, and under a Master who alone possesses the power of rewarding His faithful servants, both in this life and that which is to come. The congregation of Limekilns has now existed for eighty-seven years, having been commenced in 1786. Its first minister—the Rev. William Haddin—was a truly godly man, and a much-esteemed and acceptable preacher of the glorious gospel of the blessed God. His memory is still cherished by not a few of us, who can vividly call up his venerable appearance and gentlemanly deportment; and we believe his instructions and pious example are still bearing fruit. His pastorate extended over a period of

a minister's success. During the past half-century you must have delivered about 5000 sermons and lectures, and gone through nearly the whole of the sacred volume; so that we can bear testimony 'that from the first day that you came among us, after what manner you have been with us at all seasons, serving the Lord with all humility of mind, and how you have kept back nothing that was profitable unto us, but have showed us and have taught us publicly and from house to house; testifying to both old and young repentance toward God, and faith toward our Lord Jesus Christ. Wherefore you can solemnly and sincerely take us to record this day that you are pure from the blood of all men, for you have not shunned to declare unto us all the counsel of God.' The past fifty years have perhaps been the most remarkable and eventful of any previous half-century. What mighty changes in churches, in families, and among the nations of the earth, both in a moral and material point of view! During that period, slavery has been abolished throughout the British Empire and United States of America; railways, the electric telegraph, and the application of steam power on sea and land furnish new wings of speed in carrying on the trade of the 'wide, wide world,' and uniting its people in one great brotherhood—have almost annihilated time and space. Civil and religious liberty, so long enjoyed in our own land, is now making gigantic strides throughout the earth. The Dagons of Popery, Mahometanism, Paganism, and every other ism, are fast falling prostrate before the Ark of Christianity, so that nations hitherto shut against the missionary and the Bible are now open to them. Even China with its teeming millions is now open to commerce and the gospel. This great change, we all know, is chiefly owing to the piety and sagacity of that illustrious noble-

man and diplomatist whose memory is so highly revered in this locality. Time, Rev. Sir, would fail me to speak of the great discoveries in the arts and sciences, the facilities which now exist for the acquirement and spread of knowledge, the international exhibitions by which nations provoke each other to good works, the almost universal cessation of war throughout the world, verifying the prediction of men 'turning their swords into pruning hooks,' and taking the more excellent way of settling their disputes by arbitration. You, Rev. Sir, have laboured long and nobly in the cause of temperance, union, and education, and have lived to see the latter being carried into effect; and if, in a few years, there shall be found a child in these lands unable to read the word of God, the fault will lie with the school boards elected to see those great ends accomplished. And now, Rev. Sir, in conclusion, it is a sad and solemn fact that not one of those who were fifty years of age and upwards at the time of your ordination is alive at this day. Our fathers, where are they? It is estimated that 1500 deaths must have taken place since that time among the people of your charge. The remains of many hundreds of these you have followed to the great congregation of the dead. But that sequestered spot does not contain the bodies of all who have 'passed away as with a flood;' for the sea, the

> 'Blue, lone sea, hath some—
> They lie where pearls lie deep.'

But let the survivors of all such take comfort, for it is written, 'The sea shall give up the dead that are in it.' Finally, our heart's desire and prayer is, that you and your dear partner may enjoy yet many years of health and happiness together in this world; and when that great day shall come, 'earth's mightiest and its last,' you may have

the unspeakable joy of hearing your divine Master address you and say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord;' and that you will be able to answer, 'Lo, here am I, and the children which Thou hast given me.'

Anthem by the Choir—'Rejoice in the Lord.'

The Chairman said the presbytery had thought it becoming that they also should present an address to Dr. Johnston on that interesting occasion, and he had to call upon the Rev. Mr. Russell to read it.

Rev. Mr. Russell, St. Margaret's Church, presented the following address to Dr. Johnston :—

ADDRESS by the UNITED PRESBYTERIAN PRESBYTERY OF DUNFERMLINE to the Rev. WM. JOHNSTON, D.D., of Limekilns, on his completing the 50th year of his Ministry.

REV. AND DEAR SIR, — We, the Dunfermline Presbytery of the United Presbyterian Church, congratulate you on the completion of your ministerial year of jubilee. Fifty years ago your name stood at the bottom of the roll of presbytery as its youngest son; it now stands, and has for several years stood, at the top as its honoured father. Your fathers, to whom you looked up at the beginning of your ministry, where are they? And even of those who have since entered the presbytery, how many have, one after another, finished their labours and entered into their rest? You are still spared to your congregation, and the Church at large, in the enjoyment of apparently undiminished physical and mental strength, and are at this moment, we believe, the oldest minister in our denomination performing all parts of ministerial duty without the aid of a colleague, and performing these with comfort to

yourself and to the edification and satisfaction of the people of your charge, among whom you have chosen to live and labour so long, although more than once invited to other spheres of labour, apparently more attractive, and certainly more lucrative. During all the years that are passed, and through all the changes that the presbytery has undergone, you have enjoyed the respect and confidence of your brethren, and never more so than at the present moment. We honour you, dear Sir, for your solid and extensive learning, which, though never displayed from mere ostentation, could not be hid, and which has only been surpassed by that piety which has led you to consecrate yourself and all your talents and acquirements to the best of all masters, and the greatest of all causes. And, Sir, we honour you all the more for your singular and unaffected modesty; for, notwithstanding your superior attainments as a scholar, you have been clothed with humility, and have ever gone out and in amongst us as a brother. We honour you, also, for your wise counsels in presbytery, often in cases of importance and delicacy, and we feel grateful for your warm and generous friendship, which, as individuals, we have enjoyed. We honour you as a faithful, wise, earnest, and loving pastor. While glorying only in the cross of our Saviour, you have not shunned to declare the whole counsel of God; and while your faith in and attachment to the great doctrines of grace have continued unabated to the end, you have always been in favour of liberty in things not essential to salvation, and have not, from mere attachment to the past, resisted changes that some have thought desirable, if these did not compromise any of the great doctrines of our faith, or undermine the peace and prosperity of the Church. Nor can we pass over, in our brief and imperfect

review, the enlightened and active interest you have always taken in public affairs, especially when they bore on the state of religion and the welfare of the Church of Christ. We honour you as one who has uniformly been the advocate of civil and religious liberty, of unsectarian education, and social improvement and progress, and whose efficient aid could always be counted on where the struggle was keenest. Finally, standing on that narrow neck of land which you now occupy, and looking into the future, and seeing sitting waiting for you that 'shadow feared of man,' we are assured that your feelings are not those of despondency and gloom, but of tranquil joy, arising from the anticipation of approval and welcome by the Master whom you have so long and so faithfully served. It is our fervent wish and prayer that you may still be spared many years to your congregation and the Church, and that you may enjoy a hale and peaceful old age, solaced and cheered by the affection of your beloved partner and your many attached friends, and chiefly by the conscious presence of your gracious Master. May the gleanings of your latest years exceed the vintage of your earlier; and when the chief Shepherd shall appear—when your ministry and life both come to an end—may you receive the crown of glory that fadeth not away!

PRESENTATION OF THE TESTIMONIAL.

The Chairman said it had been proposed, when the celebration of the jubilee was first spoken of, to present to Dr. Johnston some tangible testimonial of the esteem in which he was held, and he had the pleasure of stating that the proposal had been carried out in a most successful and gratifying manner. He had to call on Mr. Monro to make the presentation.

Mr. Andrew Monro then said: We are now at that part of the evening's proceedings when the expressions of affection and esteem entertained by this congregation towards our pastor, and acknowledgment of the United Presbyterian Church generally of the high position he has attained, assumes the very tangible form of the presentation to him of a testimonial of considerable intrinsic value. I have been deputed by the committee of management to make the presentation, and consider it my duty to comply with their wishes. I trust you will overlook any insufficiency on my part in doing so. I need not refer to the earnest and faithful way in which Dr. Johnston has discharged the important trust committed to him. We all know how he has gone out and in amongst us, declaring the counsels and commands of God, teaching us wisely in all good, enlightening us in things mysterious, prudently censuring the many extravagances in the tastes and inclinations of the present generation, and impressing us with the proofs of the privileges and rewards promised to those who desire to dwell in the sunshine of the countenance of God. It well becomes us, therefore,—the people of his charge,—to entertain for him feelings of the highest esteem, and it is a matter of gratification that we have been enabled to give a substantial proof of our regard and gratitude to him. Mr. Monro (turning to Dr. Johnston) said: This day may be looked upon as an eventful one. It reminds us of the many changes in the congregation that have taken place since you were dedicated to the oversight of it. To you and the very few present who were members half a century ago, it must recall strange memories. Such changes bring forward more prominently the fact that, although all earthly friendships are soon dissolved,

the cause of the Redeemer and His word, which you have advocated so manfully, standeth sure; and as long as the sun endureth, there will be a seed to do Him service. We are grateful to Divine Providence that you have been permitted to discharge the work of the ministry with so little interruption during the last fifty years, and trust that you will continue to be blessed with health and strength of body and intellect to serve God as heretofore. We are also thankful for the exceptional measure of peace and prosperity which has characterized the period of your ministrations within this congregation, and we look forward hopefully to the future. Rev. Sir, in consideration of the earnest and faithful discharge of the duties devolving on you as the pastor of Limekilns congregation for the period of fifty years, and the many excellences of character displayed by you in your manner of proclaiming the everlasting gospel, and in conducting our public adorations of the Author of all being, as well as a token of our affection and esteem, and also as a recognition by the United Presbyterian Church of your intellectual ability and services done to it, I have to present you with this epergne and bank cheque for 1000 guineas. A considerable proportion of this sum has been subscribed by your own congregation and those formerly connected with it, but now residing in far-off lands; and in their letters, enclosing gifts, all give expression to their unlimited regard for you, and many speak of powerful impressions made upon them by your words in years long past. The committee of management, knowing it would be consistent with your desires, took the liberty of purchasing a present for one dear to you. I therefore have the pleasing duty of presenting you, on behalf of Mrs. Johnston, with this set of jewels, as a proof of the

appreciation of the congregation of her virtues. I trust you will both be long spared, and that the blessing of Him who maketh and disposeth of all things may attend you.

The epergne, which stood on the table, was then uncovered, while Mr. Monro handed the cheque to Dr. Johnston, amid loud acclamations.

Dr. Johnston, in reply, spoke as follows:—It would be strange if I did not feel very deeply in the circumstances in which I am at present placed. I am astonished at the attention and kindness which have been shown to me, and solemnized at being called upon to look back upon a ministry extending over fifty years. Most warmly do I reciprocate the esteem and affection expressed toward me in the addresses from the session and congregation, and from the presbytery, which have just been read. To the session and congregation I return my heartfelt gratitude for the kindness which I have ever experienced from them. During my long ministry, no root of bitterness has ever sprung up to trouble us; and I believe no minister of any denomination has ever had it in his power to look back upon a more peaceful course. In a similar spirit would I return thanks to my brethren in the presbytery. We too have dwelt together in unity. All of them have ever been willing to aid me when their assistance was required; and if we have differed in opinion on any of the questions which have come before us, such differences have never interfered with our brotherly intercourse and esteem. There have, however, not only been addresses, but a present of great value has also been put into my hands,—the result of contributions from very many connected with the congregation, and from friends scattered throughout the Church at large. To all and to each I beg to return my deep and sincere thanks; and

let me assure you that the kindness which you have shown to my wife on this occasion has made an impression upon her, and upon me also, which time will never efface. All have been so kind and complimentary, that I have much reason to ponder the exhortation: 'Let no man think of himself more highly than he ought to think, but think soberly.' I have heard of a person who was blind of one eye, and had a scar on the cheek below it. He had his portrait taken, but he took care to have it taken in profile, so that no one looking upon it discovered his defects. My friends have been placed to-day in circumstances in which they have been constrained to draw me in profile. 'To my faults they have been a little, not a little, blind, and to my virtues very, very kind.' Instead of dwelling on such personal matters, it will be safer and better to give some reminiscences of the congregation with which I have been so long connected. The congregation of Limekilns originated with members of Queen Anne Street congregation, Dunfermline, who, on account of the distance of their place of worship, desired to erect a church in Limekilns, and applied for sermon to the Associate (Burgher) Presbytery of Dunfermline. Their request was not at first complied with, on account of the opposition of Dr. Husband and the session of Queen Anne Street congregation; but at last they were successful, and obtained supply of sermon on 16th October 1782. The first church was built in 1784, on a piece of ground granted by Sir John Halkett of Pitfirrane, who was at that time feudal superior of the village of Limekilns, on the very easy terms of an annual payment of one penny if asked. Mr. William Haddin, the first minister, a native of Glasgow, and a member of Greyfriars congregation, was ordained on the 8th of February 1785. On

the Sabbath after his ordination, the 13th February, the first child baptized by him was, as appears from the baptismal register kept in the congregation from the commencement, the son of George Whyte, workman in Charlestown, and was named William Haddin, in compliment, according to the usual custom, to the newly-ordained minister. The children of William Whyte are at this day workmen in Charlestown and Limekilns, and respected members of the congregation. The Lord's Supper was observed for the first time in Limekilns in June 1786. Mr. Haddin's text on that occasion was John xix. 30: 'It is finished;' and he may be said to have struck the key-note of all the discourses which have been since delivered from his pulpit when the all-perfect Sacrifice offered upon the cross has been commemorated in that ordinance, which He who uttered these solemn and soul-cheering words appointed. He was assisted by five brethren—Mr. Young, Kincardine; Mr. Husband, afterwards Dr. Husband, Dunfermline; Mr. Brown, Inverkeithing; Mr. Jack, Linlithgow, afterward Dr. Jack, Manchester; and Mr. Fletcher, Bridge of Teith,—ministers held in high repute in the Church at that time. Mr. Haddin died on 17th June 1820, in the 60th year of his age and the 36th of his ministry. In Limekilns and the district around 'his name is as ointment poured forth,' and is ever mentioned with affection and respect. On the 15th of March 1821, the congregation, rendered vacant by the death of Mr. Haddin, addressed a call to Mr. James White, probationer, but, not being successful, they addressed a second call to him on the 2d of January 1822. No preacher was ever more popular, or obtained a greater number of calls, than Mr. White. He had in all eleven calls addressed to him, and the following eight

congregations competed before the Synod for his services: —Balbeggie, Coupar-Angus, Kirkcaldy, Leith, Limekilns, Stirling, Dunfermline, and Perth. The Synod appointed him to Perth, the call from the congregation there being unanimous; while he himself, although he had given no intimation of his preference, desired to be sent to Dunfermline, where a large minority of the congregation was strongly opposed to him, and had petitioned the church courts against his settlement. Mr. White was so displeased with the treatment which he had met with from the church courts, that he withdrew from the denomination, and in 1825 emigrated to America. On the 6th of July of that year, he was ordained minister of a congregation in Salem, state of New York, and died there on 3d December 1827, in the thirty-third year of his age. A volume of his discourses, published after his death, furnishes abundant evidence that his popularity as a preacher was by no means undeserved. On the 14th day of November 1822 the call which I now hold in my hand was addressed to me. It is subscribed by 214 members of the congregation, and there is a paper of adherence subscribed by 129 ordinary hearers in the congregation. Of the members who subscribed this call, only seven are now alive,—viz. Richard Barber, Robert May, Mrs. Robert Monro, Miss Monro, Mrs. Robert Menzies, Miss Bald, and Miss Jean Millar. Of those who subscribed as adherents, being for the most part younger persons at the time, a much larger proportion 'remain unto this present,' viz. eight men, John Reid, jun., James Young, Edward Clark, Robert Monro, Andrew Monro, Mr. Whitehead, and George Whyte; with eleven females, viz. Eliza Monro, Helen Reid, Helen Wilson, Margaret M'Kay, Agnes Lawson, Margaret Lawson, Isa-

bella Hutton (Mrs. James Wilson), Catherine M'Dermid (Mrs. Liddle), Jean Marshall (Mrs. R. Wright), Barbara Louden (Mrs. John Roxburgh), and Jean Henderson. These are simple annals, but to not a few of those now around me, as well as to myself, they cannot fail to be deeply interesting. How often has the sacred tie which binds together the Christian minister and the members of his flock been broken asunder. Those who have been removed have crossed the flood; and ought not we who survive to feel that we have come to the margin, and that our feet are as it were 'dipped in the brim of the water,' and that the question is pressed upon us—

'Shall we meet beyond the river,
Where the surges cease to roll;
Where in all the bright "for ever"
Sorrow ne'er shall press the soul?'

Called in November 1822, I was ordained to the office of the ministry and to the pastoral oversight of this congregation on Wednesday, 27th August 1823—exactly fifty years ago. The church being too small to contain the assembly, the ordination services were conducted in the open air, on a field near the shipbuilding yard at Bruce-haven. The scene—to me a deeply solemn one—is often vividly recalled to my recollection as I pass the spot when walking along the sea-shore, or when accompanying a funeral—(and oh, how often has this fallen to my lot!)—to our lone churchyard. I can easily recall the form and voice of the Rev. Mr. Leishman, as he gave out for his text Phil. i. 17: 'I am set for the defence of the gospel;' and sometimes I, as it were, feel the hands of the presbytery laid upon my head, and hear the clear and earnest voice of Dr. Hay of Kinross, as he designated me to the office which I hold, and supplicated the blessing of God upon my

labours and upon the congregation committed to my oversight. Alas! of the goodly number of ministers then present—though five of them (Mr. Brown, Mr. Leishman, Mr. Hay, Mr. Ross, and Mr. Law) were permitted to enjoy their jubilee—not one is now alive. 'Your fathers, where are they? and the prophets, do they live for ever?' And where the far greater part of the large audience then assembled? The text with which I commenced my ministry on the following Sabbath was Eph. vi. 19: 'Praying always for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,'—a text just as appropriate now, when so near the close of my course, as at its commencement. In the year 1824—the year after my ordination—the old place of worship was taken down and this larger house—which is capable of accommodating about 1000 sitters—was erected, at an expense of upwards of £2000. In the year 1841 I took possession of the new manse, erected on the site of the old at an expense of £500. And I may here mention that a few years ago a new and very excellent schoolhouse was erected in the village, at an expense of £650. It gives me great pleasure to state that on the church property there is no debt whatever, and that on the schoolhouse there is only £100 of debt; and I may be permitted to add that the congregation here has, from its commencement, been always an aid-giving, never an aid-receiving, congregation; and that, in addition to the erection of these buildings and the support of ordinances, it has contributed annually upwards of £100 to missionary and benevolent purposes. I am far from boasting, but I record these facts because they afford a very pleasing illustration of the efficacy of the Voluntary principle in religion, which may prove useful in present circumstances.

Permit me to extract from a volume recently published, entitled *Annals and Statistics of the United Presbyterian Church,* a brief statement of what may be regarded as the outstanding incidents in my ministerial life:—'Mr. Johnston was called to Eglinton Street, Glasgow, in 1841, and again in 1842, but declined the call both times. In 1849 he was called by the congregation of Montego Bay, Jamaica, and requested at the same time by the Board of Missions of the United Presbyterian Church to become professor of theology to their students in that island, but declined both the pastorate and professorship. Called to Shamrock Street, Glasgow, in 1850, but remained in Limekilns. Had the degree of D.D. conferred on him by the University of Glasgow, where he was educated, and had taken the degree of A.M. In 1854 he was Moderator of the United Presbyterian Synod.' I do not claim to myself any great merit for declining the calls referred to in this extract. Were the motives by which I was influenced in doing so carefully examined, there would, I fear, be found mingling with sincere attachment to my present flock, and unwillingness to rend asunder the ties by which I had become bound to it, not a little of unworthy timidity and of disinclination to undergo the toil and risk the dangers connected with new and important charges. Be this as it may, I have never repented of the decisions to which I was led, and have ever felt that in no charge could I have enjoyed greater peace and outward comfort than in my present. In the course of my ministry I have delivered lectures, or expository discourses, on a large portion of the sacred volume. I have gone over in this way the whole of the New Testament, with the exception of the last fifteen chapters of the book of Revelation, and eight chapters in the Epistles

to Timothy and Titus; and in the Old Testament from Genesis straight onward to Esther, and also the book of Daniel. These discourses have usually occupied the forenoon of every Sabbath, and have, I hope, been profitable to both minister and people, inasmuch as they have constrained the minister to study those portions of the word of God which are hard to understand as well as those which are easier, and have secured for the people greater breadth and variety in his pulpit ministrations. In my afternoon services I have sometimes given a pretty long series of discourses on the existence and perfection of God,—on the Trinity,—entering somewhat minutely into the part assigned to each of the persons of the Godhead in the great work of our redemption, and on the Ten Commandments, but have never attempted to give a complete system of divinity. It is easy to specify the outward and ordinary means of grace which have been employed, but very difficult to specify the spiritual benefits which have flowed from them. How many may have been born here, and to what extent believers may have been built up in holiness and comfort, that day shall declare when every man's work shall be made manifest. Most deeply do I feel my deficiencies and errors, but this is neither the time nor the presence in which to confess them. Such exercises are best performed when the closet has been entered and the door shut, and the soul is brought into close communion with our Father in heaven, who searches the hearts and tries the reins of the children of men. Having sketched thus briefly the past, let me now look, by way of anticipation, into the future. What do you, Mr. Chairman, and brethren of the presbytery,—and what do you, members and adherents of the congregation now present,—think of the propriety of

my having a colleague assigned to me, or of my entirely demitting my charge? More than fifty years ago, a French novel fell into my hands. The principal character was a Spaniard named Gil Blas, who became the favourite servant and secretary of a bishop. The worthy bishop was a very excellent and popular preacher, but, having observed that some preachers outlived their popularity, and being very desirous to avoid that error, he made his secretary take a solemn oath that whenever he discovered any failure in his mental powers, or in his ability to discharge the duties of his office, he should give him warning, promising to esteem and reward his doing so as the act of a true and faithful friend. In course of time the good bishop had a shock of paralysis. He rallied from the shock, and resumed his duties in the pulpit, but, alas! not with his wonted fire and power. Gil Blas, mindful of his oath, ventured to communicate to his master the unwelcome truth that his services were not so efficient nor so acceptable as they had formerly been. And what was the result? The bishop fell into a rage, denounced Gil as a most incompetent judge, maintained that he had never preached better sermons in his life, and ordered him to leave immediately his service and his house. Now I have never had an attack of paralysis, and no person has ever directly told me that my preaching has fallen off, or that my pastoral duties are not attended to; but I am not insensible to the warning suggested by the prophet's words, 'Grey hairs are here and there upon him, yet he knoweth not;' and there are circumstances which have forcibly indicated that it is not with me now as in former days. The usual audience on Sabbath is considerably smaller than it once was. This may no doubt be in part justly attributed to the diminution in the population of the villages from

which the congregation is drawn. I hold in my hand a list of the vessels hailing from Limekilns some thirty years ago, from which it appears that they numbered 63, carrying 2635 tons, and manned by 273 seamen. But the railroad system and steam navigation have so greatly checked the coasting trade of the village, that now there are only fourteen vessels connected with it. Some twenty-five years ago, I happened to get into conversation with Mr. Findlay, the master of a small sloop, and asked him how he was getting on? 'Getting on!' was his reply. 'How can any one get on when he has to compete with these steamers and railroads? They should not be allowed to carry all kinds of goods.' Probably he was not deep in political economy, but he felt where the shoe pinched. When I asked what kind of goods they should not be allowed to carry, he answered very emphatically, 'Coals, to be sure.' Coals formed the usual burden of his little sloop. Doubtless the population is less than it was, but I dare not flatter myself by representing this as the sole cause of the diminished attendance at public worship on Sabbath. It is every way probable that my pulpit services are less acceptable, especially to the young, than they once were. An old man cannot well adapt his preaching to the young; there is a gulf between age and youth which it is difficult to bridge over. Now, what is the remedy for this state of matters? Is it not that a young man should either be chosen to fill my place or to be associated with me as a colleague? And I have adverted to this matter that I might have an opportunity of publicly assuring you that I will not stand in the way of any arrangements being adopted that may be thought most conducive to the comfort and edification of the congregation. A celebrated painter of the last century,—Hogarth, if I remember

rightly,—when he felt that old age had crept upon him, drew a picture of himself in his studio, in which his own figure and all his surroundings—of easel, pallet, brushes, and colours—were so portrayed as plainly to indicate that the end of his working days was at hand. Were I to imitate his example, I might not only appeal to my blanched hair and weakened bodily frame, but might also produce my pulpit Bible, with its tattered binding, many dog-ears and torn leaves,—my pulpit gown, with its many rents and mendings,—and my bands, so antique in size and shape,—to impress upon you and upon myself the lesson that the day is far spent, and the night—I was about to add—is at hand. No; let me rather strive in faith and humility to adopt the apostle's words: 'The night is far spent, the day is at hand,'—that day which shall never know decline, and when every shadow shall flee away.

Anthem by the Choir—'Jerusalem, my glorious home.'

The Chairman now asked Mr. Fleming to say something.

Mr. Fleming said he endorsed to the full all the excellent address from the presbytery affirmed respecting the wisdom and excellence of their esteemed friend. When he came to the neighbourhood, Dr. Johnston was the only brother with whom he was acquainted. He and the Doctor were brought up under the same presbytery; and although preceding him by some years, he was not a stranger to the early promise Dr. Johnston gave of the distinction to which he had attained. He was glad, then, to find that the Doctor was to be his near neighbour. He knew the Doctor had been a great friend to his venerable predecessor and colleague, and he had reason to hope he would be a friend to his successor; and in this he had not been disappointed. In any difficulty which arose, especially in the early part of his ministry,

when it was desirable to have the condolence of a brother, he uniformly bent his steps to Limekilns, and there he as uniformly got what he wanted,—safe and solid advice. Dr. Johnston had always evinced a kindly interest in his welfare, and in the prosperity of his church. But he had to notice what was of greater importance than any personal benefit he had received from him,—the advantage derived by the entire district to which they belonged. He not only seemed to be a pillar, but he had been so, and was so still; and he believed that while Providence spared him he would continue to be so. While they thus recognised the savour of Dr. Johnston's good name, and gratefully acknowledged the profitable character of the influence he had exerted, let them hope that his spirit might be largely diffused among his younger brethren, and that it might be their highest ambition to show themselves to be good soldiers of Christ. He hoped that their brother and friend might be long spared in their midst, and that he might pass the evening of his days knowing what it was not only to have his solitude sweetened by the society of his much-valued partner, but having his mind cheered and gladdened by the reflected light of a long, successful, and grace-sustained ministry, and seeing before him the dawning of the light of an eternal day.

Paraphrase by the Audience—'O God of Bethel, by whose hand.'

The Chairman next called on the Rev. Dr. Joseph Brown to address the meeting.

Dr. Brown said that the relatives of Dr. Johnston, those who had been students with him, and the Church at large, might have been represented on that occasion. It might have taken too long to get representatives for all these, but perhaps they would look upon him as

representing the three, — the relatives of the Doctor, his fellow-students, and the Church at large. He was to represent the persons of three single gentlemen rolled into one. Perhaps they would therefore allow him a little longer than the allotted ten minutes to address them. There were four ministers of them who were in the habit of speaking of Dr. Johnston as 'Uncle William,' and he was the senior member of that quota. They rejoiced with the Doctor in his joy; they knew him fully in his manner of life; and they appreciated highly the kind words which had been spoken of him that day. He stood there as the man whose studies Dr. Johnston had aided and guided; and in a review of himself which had lately appeared in the *National Educational Gazette*, it was stated that he had for a season enjoyed the ministry of Dr. Johnston of Limekilns. The chief men of the Synod were ready to tell of the keen judgment and clear logic of Dr. Johnston; and there were few questions in which the Doctor had not taken an important position in bringing to an issue. Considering the character of their minister, was it not to be expected that the congregation of Limekilns should be distinguished by devotion, intelligence, and zeal in good works? Many important lessons were to be derived from the solemn season which had arrived, and he trusted they would duly improve the occasion.

The Chairman said they would be glad to see there the son of their first pastor, the Rev. Mr. Haddin, Glasgow, and the Rev. Dr. Brown Johnston, of Govan, whom he would call on to say something.

Dr. John B. Johnston said: Dear friends, you have much reason to congratulate yourselves that Dr. Cairns has had to go away, for, as the Ettrick Shepherd

CHAPTER IX.

CLOSING SCENES—ILLNESS, DEATH, AND BURIAL.

DR. JOHNSTON doubtless considered, in the beginning of 1874, that his career was about to close. This, we think, is borne out by the following references:—In January he writes to the author, and says: 'Many thanks for yours. You will be pleased to hear that our yearly collection for the poor, which was made last Sabbath, amounted to £32. We have given 77 persons 7s. 6d. each. We have entered upon another year. What is before *us* we know not. Before it closes, *some chair* will be empty and some *well-known voice be still.*

> ' "There is no flock, however well attended,
> But some dead lamb is there;
> There is no fireside, howsoe'er defended,
> But has a vacant chair."

Whatever befalls us, let this be our maxim: Whether we live, we live unto the Lord; whether we die, we die unto the Lord; that living or dying we are the Lord's.'

On the last Sabbath but one of his ministry, he came, in the regular course of his lecturing, to the exposition of these words: 'I have fought a good fight, I have finished my course;' and on the following Sabbath—the day before he left home for the Synod, and when for the last time he occupied his pulpit—he finished his exposition of Second Timothy, and in the afternoon preached from these

words: 'I am the bread of life.' Valuable and suitable words these for the close of so distinguished a ministry.

The pulpit from which he had for the long period of half a century proclaimed the gospel—simple, earnest, and pure—he was destined to occupy no more. The grave and revered form was for ever to be hidden from the gaze of the flock he had tended so carefully and so long. That welcome, familiar, and well-known voice was never again to be heard within the walls of that church he did so much to erect and adorn. Unknown to himself and to his congregation, he descended, for the last time, the steps of the pulpit, and entered the session-house, where oft he had held sweet counsel with his brethren. In the course of conversation, the question of a colleague was referred to by some of the elders. He stated that, for his years, he was enjoying excellent health, and wished their concurrence to go on preaching as he had been doing. The elders then pressed on him that he should at least accept relief to the extent of procuring a substitute for the pulpit for one Sabbath in the month, in addition to his holidays and other necessary occasions for absence on ministerial duty. He expressed himself as very grateful to the session for their kindness, and for all the kindness he had experienced during his ministry, and for the cordial and peaceful relations that had ever subsisted between himself and the session. 'These words,' says the Rev. Mr. Russell, Dunfermline, 'have now a tender interest for those who listened to them, as if Providence had arranged for the affectionate farewell, though he and they were alike unconscious of the fact.' His last act as a member of presbytery was to pen a feeling tribute to his friend and co-presbyter, Dr. M'Michael, which has been inserted in the minutes of presbytery.

The Monday following the last Sabbath spent in Limekilns, he proceeded to Edinburgh, and was particularly happy and humorous during the journey. He came to the Synod in the evening, and seemed to enjoy much the opening sermon. Before separating, he gave notice of a motion against the then contemplated union of the United Presbyterian Church and the English Presbyterian Church in England, which was carried the next evening by a small majority over that of Dr. Cairns. Perhaps he caught cold while standing at the entrance of the hall during the division of the court at the late sederunt on that occasion, and seemed, as we walked a little way with him towards his lodgings, much weaker than was his wont. His last act as a member and leader of the Synod was to support the overture from his presbytery in favour of Disestablishment. This he did by declaring that the Established Church had not kept the faith, that it had not kept the people, and that it tended to create and foster alienation, jealousy, and discord among various classes of Her Majesty's subjects. In the course of his speech he was overcome with sickness, having come from a sick-bed to the House. After a brief pause, however, he recovered and resumed his address, and brought to a close what he termed on his death-bed, with all his wonted humour, his 'last testimony at the Grassmarket' against civil interference with the religion of the subject. No one present on that occasion can ever forget the clear and distinct manner in which he uttered his last speech in the House of which he was one of the most brilliant ornaments. To many of the audience on that occasion he must have brought back to their memory the scenes yet fondly cherished in times long gone by. He left the Synod immediately thereafter for

his lodgings in Hanover Street, which he did not again leave.

He was seized with severe diarrhœa, which in two days reduced him so much that apprehensions were entertained regarding the issue. He rallied, however, and seemed to be recovering strength, till Saturday, when he relapsed. His strength gradually sank; and on Sabbath afternoon, the 24th of May 1874, about three o'clock, without suffering, in full possession of his faculties, and looking with the eye of faith to the Saviour he had preached so long, he fell asleep, in the presence of his wife and a small group of near relations.

IN MEMORIAM.

The altar broken down, its light gone out;
Vacant his pulpit, still his well-known voice.
For *us* he cared, when of a mother's care
Bereft. No kinder heart in woman's breast
Could beat; no one more careful of a trust.
'Twas thus we knew him in our saddened home.
Besides the honours that bedecked his brow,—
And these were many, but he earned them all,—
No brighter light in his heart's altar burned
Than love; and those who felt it knew him best.
As pastor, where his like? As counsellor,
He leaves few peers. We boast not when we say
His Church has lost a guide most safe and wise;
One ever strong and trusted in debate;
Aged in years, but never old in thought.
Ere we were born, foremost his place in fight;
In the front rank continued to the end.
In harness all his life; in harness, death
Appeared. 'Willing to live, but not afraid
To die,' were his last words. Methinks a more
Unselfish, braver, kinder heart ne'er passed
The portals of the dread unknown.

He had been asked some time before his death where

he desired to be buried. In a somewhat forcible manner he replied, 'Where but with the people of my charge?' His remains were conveyed from Edinburgh by Queensferry on the morning of Friday the 29th May,—the same route he had so cheerily traversed but a few days before,—to rest for a while in his once village home, ere being removed to their last resting-place.

The following report of the funeral is from the *Dunfermline Press*:—

Yesterday afternoon, the remains of Dr. Johnston were interred in Limekilns churchyard, under circumstances which will render the event very memorable in the district. All out-door labour was suspended during the afternoon, shops and other places of business were shut, and on all the vessels in Charlestown harbour, in the bay, and elsewhere, flags were hoisted half-mast high. At intervals the church bell was slowly tolled, producing quite a solemn effect; everywhere, indeed, there were indications of gloom caused by the sad occasion. At one o'clock the congregation assembled (in mourning attire) in the church, where special services were conducted. The lead was taken by Dr. Andrew Thomson, the gifted Moderator of the United Presbyterian Synod. A portion of the 90th Psalm having been sung, the Doctor read the prose version of the same psalm, and then engaged in prayer with marked simplicity and earnestness, making reference to the rare gifts and extensive usefulness of the late Doctor, and beseeching for the bereaved congregation and widow all needed spiritual aid. Mr. Graham of Crossgates read, with much appropriateness, the closing verses of 1 Cor. xv. and 1 Thess. iv. Mr. Rankine, Cupar, followed with an excellent prayer; after which the benediction was pronounced by Dr. Thomson. In

the house of the deceased, services were conducted by the Rev. Messrs. Haddin, Glasgow; M'Dowall, Alloa; and Russell, Dunfermline, in presence of a large number of relatives and others. At half-past one o'clock the procession was formed, and proceeded to the burying-ground in the following order:—

THE BODY.
THE RELATIVES.
MEMBERS OF KIRK-SESSION.
UNITED PRESBYTERIAN PRESBYTERY.
THE CONGREGATION.
THE PUBLIC.

The attendance was very large, being estimated at well-nigh 800 persons. Among others present were—Dr. Andrew Thomson; Dr. Ogilvie, Falkirk; Rev. Messrs. Croom and Gardiner, Edinburgh; Scott and Haddin, Glasgow; Barlas, Musselburgh; Rankine, Cupar; Connell, Lochee; Williamson, South Queensferry; Howieson, Auchtergaven; M'Dowall, Alloa; Welsh, Kincardine; Brown, Lochgelly; Fleming, Inverkeithing; Graham, Crossgates; Borland, Cairneyhill; Russell and Jarvie, Dunfermline; Captains Monro and Hutton, and Messrs. Blyth, Addison, Ohlsen, Wilson, etc., Limekilns and Charlestown; Messrs. Harley, Craigs; Lawrie, Viewforth Cottage; Mathewson, Blair House; Beveridge, Crombie; Gifford and Wilson, Leith; Provost Mathieson, ex-Provost Reid, Bailie Dick, ex-Bailie Inglis, Councillor Seath, and Messrs. Ross, Johnston, Robertson, Roy, Ireland, Mathieson, etc., Dunfermline. The absence of Dr. Joseph Brown and of Dr. Robert Johnston of Glasgow was owing to their having set out on a continental tour. The pall-bearers were as

CRITIQUE.

In reviewing the character and work of Dr. Johnston, but little discrimination requires to be exercised. Throughout all his labours there is discernible a complete harmony, an uninterrupted order; and the fundamental principles with which he set out were the same he ever held. Few examples, perhaps, can be produced in the whole history of learned men showing greater harmony and consistency; and all his theoretical positions tended to a practical result. Amendment of life, and the necessity of bringing it into agreement with the order and requirements of Heaven, is everywhere insisted on.

It had been said—indeed, declared by Dr. Johnston himself—that his village pastorate formed a sort of loop-hole, from which he could look out on the turmoils of life, himself remaining unscathed; but we entertain no such opinion, because, whenever the oppressive wrongs of his fellow-men demanded his aid, he was ready to come forward,—always in the front, bearing the brunt of the fight. The part he played in endeavouring to elevate the condition of mankind must ever remain; it cannot die. His whole life was dedicated to ideas which conferred material as well as intellectual advantage, and which will survive his death, because formed by a master mind.

It has been said that—

'Through the ages an increasing purpose runs,
And the thoughts of men do widen with the process of the suns.'

Yet viewing Dr. Johnston under any aspect, change is little observable. Not that he held by and lived on and in the past. In thought he was never old. He ever breathed and lived in a modern atmosphere: he could not have been a leader of the people otherwise. But he had such a clear conception of things, that he may be described as giving expression to thought half a century before a nation could be educated to conceive that the cause he advocated was the safest, wisest, and best. As an example, a generation—may we not say two generations?—have passed away since he uttered sentiments illustrative of what an educational measure should be; and, comparing what was said by him then and the position this question occupies now, we may say—

'The past and present here unite
Beneath Time's flowing tide,
Like footsteps hidden by a brook,
But seen on either side.'

We are not only surprised at the magnitude of the work performed, but admire the broad Christian spirit ever displayed while performing it.

As an advocate for civil and religious liberty, Dr. Johnston stood second to none. He was often assailed, sometimes severely handled, and when beaten, ready again and again to do battle for the rights of his fellow-men. Besides, under whatever aspect we view him, we are constrained to admit that to his fellows, whether agreeing with him or not, he ever brought a large and generous heart, acting throughout his career with a kind and for-

Rev. Mr. Reid, Firth, Orkney, thus refers to him: 'It is quite true I received, with other students, lessons for three years from Dr. Johnston, and have often felt grateful for what I then received. He was no ordinary man. No one could hear him without being instructed. He had a most accurate knowledge of the relative value and order of the saving truths of the gospel, and woe be to the student or minister who, in his hearing, should either underrate the value or misplace the order of any one of them. His large blue eyes would have opened on him like balls of fire, and a volley of cold, cutting, overwhelming criticism would have sent him to his Bible to learn the way of the Lord more perfectly.'

The following presentation tends to show the esteem in which he was held by some of those who were aided by him in this way:—'*The Congregational Lecture Series*, consisting of twenty-seven volumes, was presented to the Rev. William Johnston, D.D., Limekilns, as an expression of the subscribers' admiration of his personal and professional character, and of their gratitude for his kindness in superintending their studies in theology and Biblical literature. (Signed)—Rev. Joseph Brown, D.D., Dalkeith; Rev. James Gibson, Brechin; Rev. James Smart, Chirnside; Rev. Robert Reid, Firth, Orkney; Rev. John B. Johnston, Kirkcaldy; Rev. William Swan, Comrie; Rev. George Morris, Dalry; John Johnston, George Watson's Hospital, Edinburgh; Mr. John More, Student of Divinity, Cairneyhill.'

It is related of Dr. Johnston many years ago, while sitting in his presbytery, one of his co-presbyters was examining a student in Greek, when a hitch occurred which the examiner could not explain. He at once unravelled it, remarking to the student some time after-

wards, in that *snell* way of which he was capable, '*Your examiner should go to Professor Blackie and learn Greek.*'

The Rev. Mr. Adam, late of Peebles, refers to him as a teacher, and says: 'He would have made a famous Professor of Latin, or of Greek, or of Moral Philosophy, in any university. Give him such a verse to explain as that in which the word *Easter* is used, and which should have been translated *Passover*, and then to prove this, it is not for me to say how many books this would lead him to peruse. If he had set himself to bring out a new translation of Paul's epistles, with his own notes, it would have exceeded in value the volume entitled *M'Knight on the Epistles.* I am not sure if he was exactly fitted to be a professor of theology, and I say so upon the principle that his mind did not seem to expand in what old divines called unction. But he is gone. The Church will miss him for his wise deliberations in ecclesiastical matters, and which were always sound, as being the result of "brain work." I suppose he never uttered an off-hand sentiment in any Church court, which is too much the case even with some good men. Whenever he spoke, it was clearly evident that he had deeply pondered over the matter in question, and always, consequently, was honoured with a patient hearing.' [1]

PREACHER.

As a preacher, Dr. Johnston was lively but not impassioned. Doubtless he felt all he said, but, except on rare occasions, was able to suppress his feelings. Few excelled him in delineating the subject he was treating. In listening to him, the eye of the mind saw the whole spread

[1] Letter to the Author.

out and passing as a panorama before it, his preaching, consequently, being very memorable. His movements, though somewhat stiff, were natural. He never attempted any artificial oratory, which is often resorted to, to excite attention and procure applause. His aim was to instruct in divine truth, to have the evil of sin specially pointed out, the method of salvation and the hopes and consolations of the gospel fully unfolded.

As helps to illustrate his subject, Dr. Johnston quoted, and sometimes largely, from authors like Longfellow, Cowper, Tupper, Milton, Shakespeare, Young, and Burns; but he never lost sight of the necessity of making pointedly and plainly visible the broad red streak of dying and atoning love.

He would never admit he was popular, yet when it was known he was to preach in other churches, large audiences assembled; and it frequently occurred, when persons who knew him heard he was to be in a neighbouring church, though seated in their own, they rose and went to hear him.

From what we knew of him, he came to his work in a state of thorough preparation. All he had to say had been previously studied, written, and committed. Conversing with him regarding the careless manner some ministers have in preparing and delivering discourses, he said: 'Some persons think any kind of preaching suitable for out-of-the-way places. I hold quite a different opinion. I have found, however much out-of-the-way the place may be, there are one or two persons in it who act as critics and leaders of the people, and are quite capable of so acting; and I never go, and no minister should go, to any place and attempt to preach unprepared.' Referring to the difficulty which some had in committing their

sermons, he said, 'I make great allowance for the first eight or ten years, but after that period a minister should be able to get over this difficulty; and it is wonderful how soon the brain, by perseverance, comes under subjection to the will.' For many years Dr. Johnston wrote his sermons fully out, and, after one careful perusal, was able to deliver them as written. Nothing caused him greater sorrow than to see young ministers using notes. We have heard him say how much he felt regarding this practice, declaring that, if continued, the preaching power of the gospel would have little effect in arousing sinners.

Though possessing naturally gifts of no ordinary kind, Dr. Johnston did not reach such an exalted position as a preacher without much study. We remember him telling us that one night he was so anxious to get up his work, he fell asleep while studying, and was found by the servant in the morning lying on the cold hearth. And we have ample proof regarding the difficulties with which at first he had to contend, for he writes in 1830: 'The first years of their course are with most ministers years of peculiar danger and difficulty. The sudden transition which they undergo, the responsibility of their office, the want of familiarity with many of the duties to which they are called, the mental activity demanded of them, and the confinement to which they must submit, conspire to put their constitution, both mental and corporeal, to a severe trial.' One of the dangers to which a young minister is subjected, we have heard him say, is gossip. Persons are sure to come to him with stories, and, being inexperienced, he comments on what he hears. The gossip repeats to others what was said, and very probably it comes back to him through other channels. 'I now listen,' he says, 'to all I hear, but am very careful indeed what I say.'

Referring to him as a preacher, Dean Stanley says: 'I not only enjoyed his conversation, but also his preaching and his ministrations in the United Presbyterian Church at Limekilns. I frequently attended, and considered them full of care and thought.'[1] Testimony like this from one of the most talented and liberal-minded men of the present age must possess great value, considering how much Dr. Johnston and the Dean of Westminster differed in certain views. In his own Church he was considered a preacher who occupied the first place. Dr. William Peddie, Edinburgh, says: 'He was an instructive and memorable preacher. Judicious in the selection of topics for his discourses, the order of his arrangement was conspicuous for the elucidation of the main truth contained in it; then he followed up and enforced these by interesting illustrations from historical works, supplied by reading or from incidents which came under his observation, which all could understand and appreciate. His primary object was to instruct. He aimed at the heart, but it was through the understanding. He was an eminently practical preacher. Everything he said had its aim, and no attentive hearer found any difficulty in answering a question regarding the subject on which he had addressed them.'[2] As a preacher, Dr. Harper, Leith, who in all probability is unsurpassed in critical observation in any Church, says: 'Dr. Johnston was not deficient in imagination, but it was kept in check, and never allowed to interfere unduly or scintillate in playful sport at random on a subject. His services to the Church were highly appreciated, more especially in the chosen sphere of the ministry. In listening to his discourses, you were struck with the depth and clearness and the very distinctness of

[1] Letter to the Author. [2] Funeral Sermon of Dr. Johnston.

his utterance. These properties were admirably balanced and arranged by reference to the inspired word of God, which he made his study to divide and explain. The prominent characteristics of his pulpit work were his devotedness, incorrupt in doctrine, logical in method without formality, clear as the light of day, giving instruction that satisfied the more enlightened as well as the less informed.'[1]

DEBATER.

Being in possession of keen and profound reasoning powers, Dr. Johnston occupied from his youth till his death the first rank as a debater, and for many years was considered one of the best and safest leaders of the Church to which he belonged.

In debate he was cool and collected, and very careful regarding the manner in which he reasoned, never allowing himself to get biased by prejudice, or cramped by narrow-mindedness, but 'with a matchless skill he guided safely the debates he raised.' Having a singularly clear and orderly intellect, he not only saw at a glance the point he had to reach, but the nearest and safest way to reach it; and, from the methodical and distinct manner in which he argued, he was able to carry the audience with him. Seldom any one speaking after him made the subject clearer, or left it at a better point. Though, as a writer in the *Scotsman* newspaper pithily remarks, 'he had the faculty of scorn and humour, and could snuff out a preposterous brother by a *snell* word, and take his feet from under him, and settle the court by a well-thought and well-worded motion,' yet his de-

[1] Funeral Sermon of Dr. Johnston.

portment was at all times gentlemanly and his diction pure and refined. The Rev. Mr. Brown, Lochgelly, says: 'I had from my student days upward—from the first time I saw and heard Dr. Johnston in our Synod—admired him as one of the marked men of our Church, with a very decided individuality, and a power and precision in debate that made a deep impression on me when observing the Synod's proceedings from the dark benches under the gallery I used to frequent during my student days.'[1] The Rev. Mr. Fleming, Inverkeithing, writes: 'By his brethren in the ministry, as well as by others, he was held to be a pillar. Possessed of a clear and vigorous intellect, distinguished by unquestioned integrity, and animated by lofty and benevolent motives, he commanded in a remarkable degree the confidence of the entire Church. His opinions were the result of careful and matured reflection, and, with rare exceptions, were acknowledged to be correct; and in cases of difficulty his counsel very generally indicated the path of wisdom and safety.' Dr. William Peddie, Edinburgh, says: 'Few have been gifted with a clearer head and stronger judgment. His natural powers were well developed and matured by mature and extensive reading. He was also an attentive observer of men and things; and habits of calm and patient thought were imbued with his well-balanced mind. He was guided by a singularly calm temper, so that he took the most just and comprehensive views of all subjects. We shall miss him in committees and at the meetings of Synod. His sagacious counsel was of inestimable value. One of the foremost and best of debaters, he never rose in his place to take part in a debate but there was an instinctive desire manifested to preserve a deeper silence, as if it

[1] Letter to the Author.

were said, We shall hear something worth hearing now; some additional light will be thrown upon the subject in question. A dispassionate, independent, cautious, and wise advocate, he held to his connection strongly, and was yet liberal and charitable to every body of Christians. In short, he was a pillar, owing to his great worth and fitness, we have learned too much to lean on.' Dr. Harper, Leith, thus refers to him: 'As a leader in the Church, he was remarkably prominent, being useful alike in deliberation or in debate, never grudging to take his full share of the public business of the time. In matters of ecclesiastical concern, he impressed others with the keenness and forethought of his judgment. His whole intellect was clear, without any intervening cloud. There was no disproportion to disturb the harmonious action. Clearness of apprehension, soundness of judgment, power of application, strength of memory, were the sterling characteristics of his mind.'

EDUCATIONIST.

Dr. Johnston, owing to his studious habits, was able to consider patiently the question of Education, and to grapple with it in all its details. His large mind enabled him to rise above most of his fellows. He could not tolerate a narrow sectarian spirit; its rant and cant he detested. Doubtless he believed the elementary system in which he had been reared was good; and if it had been possible for such a system to have reached all classes, none could have been better, but, owing to the differences of opinion existing regarding religious dogma, he saw it was not commensurate with the wants of all classes, and never could reach the lowest stratum of society. He

therefore submitted propositions whereon might safely be constructed a national system of education, which would be undenominational in its character, secular in its teaching, and compulsory in its operation. From the time he was located in Limekilns, he never ceased to agitate in favour of such a measure, and to the end held the same views in relation to it as he did when convener of his Synod's committee on this question in 1847, viz.:—

1st, That the system of education developed in the minutes of the Committee of Council on Education, dated December 1846, is one which this meeting strongly condemns, as tending to perpetuate and increase sectarian distinctions, as giving State sanction to error in religion equally with truth, as constraining many on conscientious grounds to decline all participation in its benefits, and as bringing both teachers and pupils into such dependence on the Government as might be perilous to civil liberty.

2d, That it is not inconsistent with the functions of civil government to provide for the secular instruction of the subject, and that in cases in which this instruction has not been otherwise provided for, it may become the duty of the Government to do so.

3d, That it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of the education of the young belongs exclusively to the parent and the Church.

4th, That this meeting is persuaded that a system might be formed by which might be secured, to a much greater extent than has hitherto been accomplished, all the advantages arising from a sound secular and a sound moral and religious education, without excluding, on the one hand, the co-operation and aid of the State, or inter-

fering, on the other, with the rights of conscience and the religious convictions of the community.

5th, That a system of national education, to be sound and efficient, should, in the opinion of this meeting, be supported more or less by local assessment, and be placed to some extent under the superintendence of local boards, chosen according to some uniform, impartial, and non-sectarian qualification.

This movement of the United Presbyterian Church seems to have tickled the fancy of the late Lord Cockburn, for we find recorded in his journal the following :—

'Union or dis-union, the ear listens in vain, amidst these movements of religious parties, for a whisper of toleration.

'30*th May* 1847.—Yes ; there has been one whisper,—faint, certainly, but grateful even as a whisper. Edinburgh has been blackened this week with its yearly convocations. In addition to the two great Established and Free swarms, we had these United Presbyterians ; and the last voted in favour of secular without religious education by the State,—being, I believe, the first resolution of that tendency by any religious body in this country. If they would all take this view, we might have some hope of the effectual instruction of the people. But all the length the Free Church will go is to give a feeble and reluctant recognition of the principle that it is not necessary that religious and secular instruction should be combined in education by Government. But then even this was virtually nullified by a positive protest against any public endowment, even by aid, to "schools of error,"—that is, of Popery, or of anything that they may deem error ; so that Government, which can only operate by means of endowment, is to leave all the people, except those whom the Free Church thinks not in error, to their ignorance.'

We have here the beginning of an agitation in which Dr. Johnston was one of the leading spirits for the long period of twenty-seven years, and which greatly helped to mould the measure which was ultimately passed by the Legislature. He made many public speeches on this question,—several of them great speeches,—testing the arguments of his opponents by that keen logic of which he was a master, and drawing audiences with him by the clear and telling simplicity of his utterance.

In April 1854 he addressed the following letter to James Peddie, Esq., W.S., with reference to a meeting of United Presbyterians to be held in Edinburgh, to consider the then Education measure of the Lord Advocate:—

'*Limekilns, 4th April* 1854.—DEAR SIR,—The topics which I mentioned were something like the following:—

'1st, That common school education in Scotland is in a very unsatisfactory state. That the correction of existing defects and abuses, and such an extension of the means of education as shall bring it within the reach of all classes, is loudly called for.

'2d, That the Education Bill recently introduced into Parliament by the Lord Advocate of Scotland, by enacting "that in every school ordinary religious instruction shall be imparted by the master," does violence to the religious convictions of a large class of the population of Scotland, who hold that the State ought not to legislate respecting the religious instruction of the community, and cannot do so without interfering with the rights of conscience.

'3d, That the Education Bill recently introduced into Parliament by the Lord Advocate, by enacting (clause xxxvi.) "that it shall be lawful for the Board to contribute (out of the proceeds of the Education Tax) at a fixed rate

per scholar towards the support of any school which shall be reported by the inspector to be useful and efficient," makes provision for the continuance and extension, in an aggravated form, of the system at present in operation under the Privy Council minutes, and thus for the support equally of truth and error, and for the increase and perpetuation of sectarianism, animosities, and jealousies.

'4th, That the Education Bill recently introduced into Parliament is objectionable in many of its details,—in the constitution of the General Board, because it vests the control of the parish schools exclusively in the heritors and parish ministers; because it permits the General Board to institute new schools in burghs without the consent of, and even without consulting with, the Town Councils of said burghs; and also empowers it to dismiss any teacher without notice, and without reason assigned.

'5th, That these provisions of the Lord Advocate's Bill are highly offensive and objectionable, and infringe on the rights of conscience, and tend to exclude a large portion of the inhabitants of Scotland from the benefits of the national system of education which it professes to institute; and that persevering and most strenuous efforts ought to be made to prevent them receiving the sanction of the Legislature.

'The above have been drawn up very hastily, but any resolutions of similar import will satisfy me equally well. Tuesday would be much more convenient for me to attend a meeting in Edinburgh than Monday, but perhaps it is now too late to change the day. Be so good as let me know what resolution is likely to be given to me as mover or seconder. Till one knows this, it is not possible to make any preparation.—I am, my dear sir, yours truly,

'WM. JOHNSTON.'

difficult questions connected with it; consequently, while in committee, his opinions were greatly valued. While referring to the death of Dr. Smith of Biggar, he says: 'In 1820 he and I were delegated by our fellow-students to visit the Theological Seminary at Edinburgh connected with the Antiburgher branch of the Secession Church. We were sent on this mission when the two branches of the Secession Church were on the eve of that union which has so long proved a blessing to them and to the cause of pure and undefiled religion, to convey to them a fraternal greeting, and to assure them of the pleasure with which the incorporation of the Churches and Halls was anticipated.'

This mission, we cannot doubt, made deep impressions on his mind, and tended much to fit him for the duties he was called on to discharge in relation to another union, then in the future. In 1847 the union of the Secession and Relief Churches was consummated, but not before many years had been spent in negotiations. Dr. Johnston does not appear to have taken any prominent part in the celebration services held at Edinburgh; but there cannot be any doubt regarding the aid he rendered to the cause from 1834, when the Dunfermline Presbytery overtured the Synod to begin and maintain friendly intercourse with the Relief Church, on till its consummation. And we find him moving, in 1844, in his presbytery, the following resolution: 'That this presbytery do now agree to petition the Synod, at its meeting in May, to take into consideration the subject of union between the Secession and Relief Churches, with a view of bringing the negotiations which have been so long pending between the two bodies to a speedy and favourable termination.' Up till the union of the Relief with the Secession Church, he had had

nearly thirty years' experience as a minister, and, having been delegated by his brethren to take a prominent part in the negotiations between the Churches to be united, we can easily conceive how eminently fitted he was to assist in guiding the negotiations that were to take place, when, twenty years afterwards, a larger union was contemplated. In 1863, in his Synod, while discussing the then expected union with the Free and Reformed Churches, he delivered a speech of great value and importance, not only to his own Church, but to the Church at large,—not by any means to be judged by its length, but by what it embraced. In 1871 he moved the adoption of the report of the Committee on Union, and made a pointed and telling speech with reference to certain attacks which had been made against the United Presbyterian Church. These are the only speeches delivered by him in his Synod. He delivered many, however, in the presbytery, taking up points which anti-unionists were discussing, and clearing away the mist with which these had got enveloped. It is to be regretted that these are not fully reported, or that he did not consent to have them published, as being valuable in future church union negotiations. Though considered by some of his oldest friends to have been rather anxious for union with the Free and Reformed Presbyterian Churches, we cannot, after carefully perusing all he said on the question, hold any such opinion. On the contrary, he held from the first, and maintained to the last, that though he would rejoice in a united Church, he had no desire for a large incorporated body; and why? Because, having a large experience of what human nature was capable, and a thorough knowledge of ecclesiastical history, he believed, notwithstanding many able arguments of an opposite

character, that it was possible, even in our day, for a large ecclesiastical body so to use its power as to cramp and fetter both civil and religious liberty; and to prevent this,—though he longed exceedingly to see some step taken in the direction of union,—he would be quite satisfied if the negotiating Churches were to respect each other's discipline, recognise each other as Christian Churches, and resolve to act together as far as possible. Some of his brethren have declared that his fears on this question were visionary. We put no value whatever on such declarations, simply because the voice of history cries aloud, 'Beware of giving too much power to the Church, lest it exercise it so as to cramp both civil and religious freedom.' His leading idea of union was based upon what are usually called 'terms of salvation,'—the phrase embracing all the attributes of Deity, all the privileges we enjoy through the sacrifice of Christ, and the duties devolving upon men from such sacrifice having been made. It has been said that had his ideas become the basis of union with the other bodies, many of the United Presbyterian Church principles would have been, if not sacrificed, much modified. We have looked, but in vain, for anything said by him that would have sacrificed, or even modified, any valuable truth or distinctive doctrine. The doctrine of salvation, the headship of Christ, the support of religion by voluntary effort, he held and defended to the painful last; but the excrescences—man's additions to the simple requirements of the Saviour for admission into His Church —he wished swept away, and emptied into the vortex of some Lethean stream. Viewing Dr. Johnston, therefore, in this connection, we have no hesitation in saying that he was a zealous unionist, in the proper sense in which Churches should be incorporated, viz. a spiritual union, a

seeing eye to eye in all things pertaining to man's salvation; and though he broke away—as large hearts and broad liberal minds are ever apt to do—from the narrow ideas that hold smaller men in thraldom, he was second to none in holding by and lifting up the whole testimony of his Church, in whatever part he performed during the Union controversy. Whatever, therefore, may be said regarding his being over-willing to leave open matters not possible fully to understand, and to forbear with each other on all questions not essential to salvation, it is not likely he would have said or done anything to tarnish the honour of the Church to which he belonged. Nay, verily; for over half a century he had fought her battle, and, while overshadowed by death, with her glory surrounding him, he sealed his last testimony from her platform in a most appropriate speech, to a thousand listening ears.

VOLUNTARY.

Were we to attempt to demonstrate what the term Voluntaryism conveys to the mind of a person unconnected with Dissent, we would very probably fail. There is no difficulty, however, in understanding the sense in which Dr. Johnston claimed to be a Voluntary, because it is plainly visible in all his speeches bearing on this question, and they may be stated thus:—1st, The civil government of a country should have nothing to say to the subject in regard to its belief in the supernatural. 2d, That it is not competent to constrain or request—but it may recommend—the subject to supplicate Deity in any particular form. 3d, That the subject should not be compelled by the State to support any religious belief whatever; and

4th, That no person should be held incompetent to fill any position under the civil government because of his religious belief.

In carefully examining all Dr. Johnston said on this question, we have not been able to gather that he laid claim to be a Voluntary in any other sense.

In 1835, the Religious Instruction Commission, organized by the then Government, issued a circular containing the following queries, which were answered by Dr. Johnston :—

Q. To what religious denomination do you belong?—*A.* To the United Secession Church of Scotland.

Q. State at what period, and at what cost, your place of worship was built; whether there is any debt now affecting the property; and if any, what is the amount; and give any explanation regarding it that you may deem important.—*A.* The present church was built in 1825, and cost upwards of £2000. The other parts of this question I decline answering, from deference to the opinion of the Central Board of Dissenters, and because similar queries have not been addressed to Established ministers.

Q. What number of the parishioners are of your denomination and under your charge?—*A.* 1929.

Q. How many of these are of the poor and working classes (under which last term are comprehended all agricultural labourers, operatives, and handicraftsmen, and others of the like condition)?—*A.* 1508.

Q. What is the total number of persons who are in the habit of attending public worship in your place of worship?—*A.* About 1000.

Q. What is the number of communicants in your place of worship?—*A.* 504.

Q. Has the number been increasing or decreasing during the last five years, and to what extent?—*A.* It has been increasing, and to the extent of 100 during the last five years.

Q. State, as nearly as you can, how many of your congregation are resident beyond the limits of the parish in which your place of worship is situated; the parishes from which they are drawn; the number from each parish; and how many of them are of the poor and working classes.—*A.* 15 are resident in Torryburn parish; 31 are resident in Inverkeithing parish; and 44 of them are of the poor and working classes.

Q. Are the unlet seats generally occupied? and how many of them?

and by what class of persons?—*A.* Not all of them. About 50. By ship-carpenters and seamen.

Q. Are sittings provided for the poor in your place of worship? and if so, how many, and how provided? and to what extent are they filled?—*A.* 44 are set apart for the poor, and a small sum is annually paid for them by the session.

Q. If there is no apportionment of sittings in your place of worship, state on what terms the congregation is admitted, and in what manner accommodation is afforded.—*A.* Those who subscribed to the building of the church were first allowed, in proportion to the amount of their subscriptions, to make choice of sittings, of which, so long as they continue to pay he yearly rent, they are never deprived. The seats are let every half-year; and accommodation is afforded to all who make application for it, upon payment of the fixed rates, or, if unable to pay, gratuitously.

Q. What is the highest rate of seat-rent now demanded?—*A.* Ten shillings per annum.

Q. What has been the annual sum raised by seat-rents during the twelve months ending at Whitsunday in the years 1831–35?—*A.* 1831, £285, 4s.; 1832, £284, 18s. 2d.; 1833, £276, 18s. 8d.; 1834, £273, 1s. 10d.; 1835, £275, 0s. 9d.

Q. If any collections are made at your place of worship, what has been the annual amount of them during the twelve months ending at Whitsunday in the years 1831–35, distinguishing ordinary from extraordinary?

A. 1831,	Ord. Col.,	£67	3	2¼	Extr. Col.,	£23	15	6	Total,	£90	18	8	
1832,	,,	66	11	9	,,	23	8	4	,,	90	0	1	
1833,	,,	58	13	5	,,	22	13	5	,,	81	6	8	
1834,	,,	57	15	1½	,,	17	12	10	,,	75	7	11½	
1835,	,,	53	2	11	,,	37	16	9	,,	90	19	8	

Q. Are there any other means of religious instruction, such as by missions, etc., afforded to the members of your congregation? Will you state the places where, the means by which, and the terms on which such religious instruction is afforded; the number of persons availing themselves of it; and for how long a period it has been afforded?—*A.* A S. E. S. is taught in the church at Limekilns, and in the schoolroom, Charlestown,—the former attended by 120, the latter by 160 scholars,—and have been in operation for twelve or fifteen years. I preach, or provide supply of sermon, once a month in the schoolroom, Charlestown, on Sabbath evening; and Messrs. Brown and Lumsden, who are connected with the Establishment, also preach once a month in the same place. About 230 or 300 attend these evening sermons. They are given gratuitously, and were commenced about two years ago.

Q. Do the circumstances of your congregation prevent your extending your week-day superintendence to the whole of them?—*A.* They do not.

Q. Do you extend your exertions as a minister beyond your own congregation? If so, to what extent? and for how long a period have you done so?—*A.* I preach occasionally in the neighbouring villages, and visit all the families in the three villages of Limekilns, Charlestown, and Patiemuir, the population of which amounts to 2160. I have done so for twelve years.

Q. You are requested to state the present amount of the annual emolument enjoyed by you as minister of your congregation; and to specify the source or sources from which it is derived, distinguishing the amount from each source.—*A.* £150. It is derived exclusively from seat-rents.

Q. Is that emolument variable in amount? Is it permanent? In what manner is it secured?—*A.* It has never varied in my time. It has hitherto been permanent. It is not legally secured, but depends upon the promise of my congregation.

Q. Have you, as minister, a house or glebe provided for you?—*A.* I have a manse, but no glebe.

Q. Are there any other sources of revenue other than those above stated available for the religious purposes of your congregation?—*A.* None.

Q. Is any part of the revenue applied beyond the bounds of your own congregation?—*A.* We are in the habit of collecting annually for missions and other charitable purposes.

Afterwards he received the following request:—

RELIGIOUS INSTRUCTION COMMISSION.

REVEREND SIR,—We, the undersigned, beg leave to inform you that, in pursuance of the intimation given in the circular letter of the 4th of November 1835, addressed to you by the Secretary to the Commissioners, an inquiry will be held by us at Dunfermline, on the 8th day of March 1838, at the hour of ten A.M., when evidence will be received by us publicly respecting the opportunities of religious worship and means of religious instruction and pastoral superintendence afforded to the inhabitants of the parish of Dunfermline.

We particularly request your attendance on that occasion, at the hour above mentioned; and we beg leave to remind you of what was stated in the above-mentioned circular, namely, that opportunity would then be afforded for any correction or explanation of your written Answers to the Queries sent to you, and for any additional evidence you may wish to offer. The written Answers returned by you to those Queries, or any corrected Answers which you may wish to substitute, will be read publicly at the

place of inquiry; and in order that you may be enabled to substitute corrected Answers if you think proper, we herewith transmit to you another copy of the Queries, in which you are requested to insert whatever you may so wish to substitute, and bring it to us at the place of inquiry, when its contents, as also such of the former Answers for which no substitution is offered, will be publicly read, and received as your evidence on the matters in question.—We are, reverend Sir, your very obedient Servants,

P. R. STEWART, *Commissioner.*
J. MELVILLE, *Assistant Commissioner.*
JAMES W. JOHNSTONE.

E. D. 1.

You are requested to procure the attendance of the treasurer of your congregation, and the individual who has charge of the seat-letting, together with any other persons whom you may desire to propose for examination.

He proceeded to Dunfermline, but desired his protest to be inserted in the minutes of the Commission as follows:—

'*Dunfermline, 8th March* 1838.—Before submitting to any examination, I wish to have the following statement entered upon the minutes of the Commission:—1st, That I do not acknowledge any right in the Government, nor in the Legislature, to inquire into the religious condition or civil affairs of the congregation with which I am connected. The creed to which we profess adherence and our forms of ecclesiastical procedure have not been adopted on account of their conformity with Acts of Parliament, but from a conviction that they are inculcated and authorized by the Bible,—the only statute-book to which, in matters of religion, we consider ourselves subject, —and all the pecuniary expenditure required for the support of our religious ordinances has been defrayed without our receiving or desiring to receive any aid from the State. In these circumstances, it seems plain that the State has no right to institute an inquiry into our affairs, and that it is entirely optional on our part to give or to

withhold information concerning them. 2d, That I do not, under any circumstances, acknowledge the justice or the policy of granting the public money for the purpose of building or endowing churches. Believing that civil establishments of religion are unscriptural in their nature and pernicious in their effects, I cannot admit, although it were proved that in some parts of the country there is a want of church accommodation and pastoral superintendence, that this is an equitable or efficient mode of supplying it, but must, on the contrary, protest against it as an invasion of the rights of conscience, and an injury to religion and the community.'

When he acted thus, he was, comparatively speaking, a young minister; and he defended the Voluntaryism of his Church on all occasions. In short, the embodiment of it lived and breathed in all he said and did; and when delivering his last speech on Disestablishment in his Synod in 1874, he may be represented as shrouding himself with it when he died. As a Voluntary, he was not narrow-minded: he was ever ready, while giving expression in the plainest manner possible to his dislike to all civil establishment of religion, to extend the hand of cordiality to all who differed from him. This is evident from what Dean Stanley observes in reference to this subject, viz.: 'Considering how very strongly he was opposed to the principle of an Established Church, and that he knew me not only to be a minister of the Established Church of England, but also a strong supporter of the principle of the connection of Church and State, I valued his cordial welcome, as showing a forbearance and liberty that I should hardly have expected from one who held and expressed his antipathy to such institutions so strongly.'[1]

[1] Letter to the Author.

In his advocacy in favour of the last Education measure, he was considered by some to have somewhat lowered the Voluntary flag; but in judging him it must never be lost sight of that 'the lantern of his analysis always shone with a serviceable light,' and that his whole work portrayed a desire to sacrifice—short of principle—much he held dear, if by so doing he could help forward any measure whereby the greater number of his fellows would be benefited; but whenever he did so, the reasons he gave were fully explained by him. In discussing the last Education measure, had he not pursued the course he did, we do not boast when we say that there was every probability of it becoming, as he named the previous measures, 'spoiled goods.' He considered it contained nearly all for which the Church had ever contended; and though it fell a little short of what he considered best, they must not expect to get everything their own way, and it was wise in giving it their support. By so doing, it has been said by some that he sacrificed part of the Voluntaryism of his Church. It may be so,—and we candidly admit that we consider it more in keeping with the Voluntaryism in which we have been brought up, that secular instruction should be separated from the religious in any national educational system of schools, and until it be so, no measure can be said to be truly Voluntary in the sense the United Presbyterian Church understands it,—yet we do not err in saying that Dr. Johnston, as a Voluntary, acted a consistent part. He saw he could not obtain all he wished, owing to the position of parties, and he boldly advocated that the measure he supported was a great step in advance, and much in favour of what thirty years before they as a Church had declared to be their principle. And whatever difference of opinion may exist as to the Volun-

tary character he displayed on that occasion, there can only be one opinion regarding the benefit the country must derive from the present measure; and the support he gave to the Government redounds to his honour, and may well form a brilliant gem in that crown which surely such as he will be permitted to wear in the great spirit home.

TEMPERANCE REFORMER.

As a reformer of the drinking customs of society, Dr. Johnston believed—

'That nothing walked with aimless feet,'

and during life he ever aimed at virtue's pure attainments; and whatever he considered would help mankind to bear the banner of freedom, it was his duty to undertake. Being skilled in the latent movements of the human heart, he knew a haunting fiend with voice of fear was ever in our midst, and he resolved, at the commencement of his ministerial course, to endeavour to guide the erring feet, and to strengthen the weak and trembling hearts of those who had fallen captives to the temptations of strong drink.

When first he declared himself an abstainer, he could neither divine nor weigh the issues of the struggle which he had entered upon. He knew, however, that the battle-ground was free to all, and that

'The smallest effort is not lost:
Each wavelet on the ocean tossed
Aids in its ebb-tide or its flow;
Each rain-drop makes some flower to grow;
Each struggle lessens human woe.'

Drunkenness, he believed, was the occasion of much

pauperism, crime, disease, and death. He saw thousands of his countrymen helplessly floating on its foul and turbid tide; and that not only bodies, but souls were being ruined; and that as a nation we had won for ourselves the inglorious distinction of being the most intemperate people on the face of the earth. He saw a vigorous effort was required

> 'To aid the cause that lacks assistance,
> To aid the dawning in the distance,'

and that he would be a bold man indeed who would attempt to dispute the ravages which such a deadly foe was making. He was grieved to observe that many of his brethren in the Church, though they said nothing against his advocacy, yet said nothing in its favour, even though its influence had invaded its very altar, and lowered the tone of moral feeling there. With rare exception, however, he was able to divine where right was to be found; and we find him on the abstinence-from-strong-drink platform, his armour being his honest thought, and the simple truth his only skill, advocating for a total abstinence policy, as being the only safe course for the Church in particular, and the nation at large, to follow. He felt that the Church was placed in a false position on this great question by the office-bearers not being connected with the movement; nay, more, instead of being foremost in such an enterprise, they were content to keep silent, and allow enlargement and deliverance from this vice to come from other quarters. He advocated that abstinence reclaimed the drunkard, and prevented thousands from being irretrievably lost; and by becoming abstainers they were enabled to apply a moral power in asking others to abstain, by pointing to themselves and beseeching them to be as they were. He did not say that the moderate use of

strong drink was in itself morally wrong, but he knew how necessary it was

> 'To defy the wary, deadly foe.'

He was far from holding up any human expedient as sufficient to accomplish salvation, but he expected it would do great things as a pioneer of gospel truth; and the measure which carried temperance to the home of the poor inebriate, clothing him in his right mind and making the fire burn more cheerily on the domestic hearth, could not be but of God. In this, as in every good cause, he stood fearless. He was not tied with care of wounding princes' ear, for his conscience was ever his strong retreat. Error, he believed, had her triumphs in the past, and for a time might still display its boasting banner; but truth was sure to come, though it might be in ages far remote, and that

> 'True men can never fail;
> Whoe'er oppose, they must prevail.
> Opponents die, and are forgot;
> Work done for God, it dieth not.'

In 1830 he declared himself a total abstainer, and took an active part in supporting and guiding temperance societies wherever formed.

In 1845 a circular was issued to the ministers, elders, preachers, and students of the United Secession Church, as follows:—

Preamble.

Whereas the evils flowing from the drinking customs of society are great and manifest, and whereas the friends of the Redeemer are placed under imperative obligations to bear decided testimony against all practices hostile to the

interests of man and derogatory to the glory of God, it is deemed proper to form a society with the view of rendering more effectual aid to the efforts which are now put forth to effect the suppression of intemperance; and it is hereby agreed that the following be its

Rules.

1. That the Society shall be designated the Personal Abstinence Society, consisting of office-bearers, preachers, and students in the United Secession Church.

2. That the bond of union shall be personal abstinence from all intoxicating liquors, and that agreeing to the following resolution shall constitute membership:—'I hereby promise to abstain from all intoxicating liquors, except in the ordinance of the Lord's Supper, or when required as a medicine.'

3. That the object of this Society shall be to unite the ministers, elders, preachers, and students of the United Secession Church, with the view of using all scriptural and proper means for the suppression of intemperance.

4. That the expenses of the Society shall be defrayed by donations, subscriptions, and collections, and that the expenditure shall in no case exceed the funds in hand.

5. That the affairs of the Society shall be conducted by a president, treasurer, secretary, and twelve of a committee, six of whom shall sit in Glasgow, and six in Edinburgh.

6. That each division of the committee shall hold meetings as often as the business of the Society may seem to require, and that three shall constitute a quorum.

7. That an annual meeting of the members shall be

was rounded as if it had been cast in a mould. What struck observers, however, most, was the remarkable brightness of his eyes. One might say—

'The thought stood in them ere 'twas spoken.'

He was methodical, calm, and collected even in going to and from the pulpit. In his manner we admit he was cold and reserved. It required a person to give ample proof that his confidence was not misplaced before he could say that he was very intimate with him. Those who knew the inner life of the man, however, knew well that beneath what seemed, and no doubt was, a cold exterior, there burned a genuine affection, and that he was very far removed from cold indifference to the wants of his fellow-men; but, on the contrary, he aided the oppressed with his charity, and gave wisely by giving all he could. He could keenly administer rebuke; but when he did so, there was never ill-nature noticeable in it. He resented wrong done him, and was ever careful how he acted towards the person who had treated him unjustly, lest he should speak of him unadvisedly. He was a safe counsellor, and the advice he gave was that on which he acted himself. No one was more careful of a trust committed to him than he was. He never allowed himself to be connected with anything mean, and never knowingly wronged a brother. Though public-spirited, he was always prudent. Yet he did not flinch when honest conviction demanded that he should speak out; and when he did so, there was not a particle of anything selfish in all he said. We never knew a more honourable man, nor one more dutiful in all the relations of life. Through esteeming so much his superior qualities, we could not help loving him, and he was greatly beloved

by all who knew him; and why? Because the abilities he possessed were made serviceable to what he believed to be the crying wants of humanity; and we could not but have full confidence in his advocacy, because he gave practical evidence of his belief in the fact 'that pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

Speaking of him under this aspect, Dr. Harper says: 'What Dr. Johnston was as a man was fully in keeping with what he was as a pastor. With his people he shared in their sorrows and joys, being ever ready to administer consolation when needed, or rejoice with them when there was just cause to do so.'[1] The Rev. Mr. Brown, Lochgelly, says: 'It was only after coming to be a co-presbyter with him that I came to know what a genuine kindly disposition he had,—how warm-hearted and considerate of others he was in all his dealings. Though the father of our presbytery, and possessed of authority both from his force of character, clearness of judgment, as well as weight of years, he wielded his influence so gently, that while yielding to it we were almost unconscious of its being exercised.'[2] Dr. Peddie says: 'He illustrated the doctrines he preached by a blameless life. Few have passed through the world with a character so practically consistent and unstained. His prudence enabled him to avoid snares and pitfalls, and his constant self-possession enabled him to repel temptation. He was firm and stedfast in every good cause. It was never found that he was actuated by sinister motives, but by high and noble aims and an imperative sense of duty. The grave has closed over few more estimable men, and seldom claimed empire over one so generally

[1] Funeral Sermon of Dr. Johnston. [2] Letter to the Author.

beloved.'[1] The Rev. Mr. Fleming, Inyerkeithing, says: 'The ruling object of his life was to do good. By his example as well as in the pulpit he taught that the great work of the Christian is to serve Christ. His most intimate friends alone only knew the amount of his benefactions. It was not when a cause was popular that it enlisted his sympathies; neither did he seek to benefit those only whom their fellows were found to honour. On the contrary, it was such as were overlooked by the world and had few to care for them that most readily commanded sympathizing and confidential help.'[2] 'Both as a man and as a minister,' Dr. Harper remarks, 'he was esteemed and honoured; and after giving powerful testimony for the last time to the principles he held so dear and advocated so long, he passed away to his reward, uttering words which are fully worthy of him, "I am willing to live, but not afraid to die."

'"Servant of God, well done! rest from thy loved employ;
The battle o'er, the victory won, enter thy Master's joy."'[3]

CONCLUSION.

'Abiding glory and unaffected,'

may well be the motto of such a career. Possessed of faculties of the highest order, Dr. Johnston was able to ascend the heights and fathom the depths of every department of study; and thus he was incapable of glancing superficially at any subject to which his attention had been directed. We not only read of his work, but we do more,—we feel that such a work has been done;—

'For as long as words, like mortals, call a fatherland their own,
His will be most highly valued where they're best and longest known.'

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[1] Funeral Sermon of Dr. Johnston.
[2] *Dunfermline Press.*
[3] Funeral Sermon of Dr. Johnston.

His words were his own. From pulpit and from platform he scorned to wear a borrowed plume: he sought to be and was himself in all he said and did. His mind being progressive, he continued to grow to the very last. He cherished and revered the past; it sweetened his life to recall it and in thought to tread it again. But new sounds had no terror for him. He interested himself in all the great progressive movements of the world, and they gave him fresh life. The people listened to him, as they are ever ready to listen to thought when it comes fresh and from a living spring. His Church will ever cherish the memory of one who stood firmly as an advocate for its rights and liberties. His words will live and breathe, and time shall never pass with heavy tread over them; but each year will bring the world nearer the realization of the visions of his life, and his thoughts must yet blend with thought ages hence.

REMAINS.

SERMONS AND SPEECHES.

SERMON I.

THE MIRACLES OF CHRIST.

MARK ii. 9: 'Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?'

THE miracles of our Saviour may be viewed under various aspects. They may be considered as accomplishments of Old Testament predictions. In the writings of the prophets there are many passages like the following from Isaiah: 'Behold, your God will come with vengeance, even God with a recompense, He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.' Our Saviour, in the miracles which He performed, literally fulfilled these predictions; and this circumstance must have added great weight to the answer which He commanded the disciples of John the Baptist to carry back to their master, when he sent them to ask, 'Art thou He that should come, or look we for another?'

The miracles of our Saviour may be considered as works altogether surpassing human power; and as such they may be so exhibited as to lead every one who contemplates them without prejudice to say with Nicodemus,

'Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him.'

The miracles of our Saviour may be considered not only as works altogether surpassing human power, and as accomplishments of Old Testament predictions, but as works designed to afford practical illustration and confirmation of the doctrines which He taught, and of the promises He made. In our text He plainly intimates that He who had power to say to the paralytic, 'Take up thy bed and walk,' had equal power to forgive sins; and that it was as easy for Him to bestow the one blessing as the other. He appeals to His power over the diseases of the body, as evidence of His power over the diseases of the soul; and so warrants us in regarding the cures which He performed not merely as proofs of His divine mission, but as illustrations of His character as the Physician of souls, and of those spiritual blessings which He imparts. Let us, then, survey the miracles of our Saviour with this view.

Consider, first, the nature of His miracles.

What miracles did Jesus perform? He raised the dead to life; He opened the eyes of the blind; He unstopped the ears of the deaf; He loosed the tongue of the dumb; cleansed the leper; healed the sick of the palsy; and made the lame to leap for joy. These, and the thousand other evils to which sin has rendered the body liable, may justly be regarded as pictures and representations of the disorders which it has introduced into the soul,—'of the fever of anger, the dropsy of covetousness, the leprosy of uncleanness, the lunacy of ambition, and the palsy of spiritual sloth and listlessness in things pertaining to the work of our salvation.'[1] In the miracles which were

[1] Bishop Horne.

performed for the removal of these bodily maladies, we are furnished with a representation of the spiritual and heavenly blessings which Jesus bestows. Are men naturally dead in trespasses and sins?—By Jesus they are quickened, and enabled to say, We have passed from death to life. Are men naturally blind with regard to divine things? Have they shut their eyes, so that they perceive neither those displays of the wisdom and power and goodness of God which the works of creation exhibit, nor those still more illustrious manifestations of His character which shine in the work of redemption?—By Jesus they are brought out of darkness into His marvellous light,—*marvellous light*,—by means of which they obtain clear and affecting views of their own character and situation, of the love of God, of the excellency of His law, of the emptiness of the world, and of the glory and blessedness of heaven. Are men by nature deaf to divine things? Do they shut their ears to the instructions and admonitions addressed to them in the word of God and by the dispensations of Providence?—Jesus opens their ears to discipline, so that they receive with meekness the word, which, being ingrafted, is able to save their souls. Are men by nature unwilling to walk in the path of God's commandments? Are they morally impotent?—By Jesus they are enabled to lay aside every weight, and the sin which doth so easily beset them, and to run with patience the race set before them in the gospel. Are men by nature the slaves of Satan,—the spirit that worketh in the children of disobedience,—who by means of their depraved inclinations and evil habits leads them captive at his pleasure, and employs them in his degrading and unrequited servitude?—Jesus was manifested to destroy the works of the devil, and He did not fail in the accom-

plishment of His purpose. He is not less able to dispossess Satan of his power over the souls than over the bodies of men. Those whom the Son makes free are free indeed: they are delivered from spiritual bondage, and introduced into the liberty—the glorious liberty—of the children of God.

Consider, second, the number and variety of His miracles.

The Gospels furnish us with a detailed account of more than forty miracles which were performed by our Saviour. These, however, are far from being all that He performed, for, in addition to these, the sacred historians often speak of multitudes being cured—of His healing all that were sick—of His curing all that were brought to Him. John, towards the close of his Gospel, writes: 'Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.' And again: 'There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.' It appears from these passages that it was not the design of the evangelists to record every miracle which Jesus performed, but only such a number as was sufficient to illustrate His character, and to prove that He was the Messiah. They were too numerous to be separately related, and they contented themselves with referring to them in general terms.

The miracles of our Saviour were exceedingly varied as well as numerous. Whatever might be the complaint under which those who applied to Him were labouring,—whatever the necessities of the case might require,—He

received them all, and ministered to them all with equal facility. The deaf, the dumb, the blind, the halt, the maimed, the withered, the leprous, those who were taken with divers diseases and torments, those who were possessed with devils, and the dead,—all partook of His mercy, and might be appealed to as trophies of His grace and power.

Is there a sinner now hearing me who does not perceive that Jesus is able to meet his case? Whatever may be the malady under which he is suffering, he may rest assured that the Physician of souls is able to supply him with a certain and complete remedy; whatever may be the burden which is pressing upon him, He is able to remove it. Diversified as were the maladies of those who applied to Him when 'He dwelt among us,' He never failed to accomplish a perfect cure. Diversified as may be our moral and spiritual diseases, all who go to Him will be made every whit whole. The ignorant He will instruct; the afflicted He will comfort; the doubting He will resolve their doubts; to them who are of a fearful heart He will say, Be strong; 'the feeble, they shall be as David, and the house of David as God, as the angel of the Lord before them.' As there is no case for which He cannot supply a remedy, so there is no reason to fear that He will be displeased or fatigued by the number of applicants. . On the contrary, whatever may be the number of those who go to Him, if there be one who still remains without, unpardoned and unsanctified, to him He calls and says, 'Yet there is room;' 'Come unto me, and I will give you rest.' The number of those who partook of His temporal kindness while He was in the world must have been very great; but it is altogether inconsiderable when compared with the number of those who shall obtain

through Him eternal salvation. Those who stand before the throne and before the Lamb, clothed with white robes and bearing palms in their hands, form a multitude which no man can number, of all nations, and kindreds, and people, and tongues.

Consider, third, the greatness of His miracles.

It is impossible to conceive more transcendent displays of power than those which our Saviour exhibited. He proved Himself to be possessed of unlimited authority over all parts of creation. Over the bodies of men,—for He cured by a word all manner of disease and sickness; over the souls of men,—for with equal facility He restored the light of reason and the regular exercise of their faculties to those who had been deprived of these blessings; 'and He needed not (as His acquaintance with the thoughts and designs of those around Him evinced) that any should testify of man, for He knew what was in man.' Can any one contemplate the entire subjection to Him of the whole man, without recognising Him as 'the Father of our spirits and the former of our bodies?' When He walked upon the sea, He suspended, with regard to His own body, the law of gravitation; when He converted water into wine, and increased a few loaves and a few small fishes to a quantity sufficient to satisfy the hunger of many thousands, He manifested unlimited control over the first elements of which natural substances are composed; and when He said to the stormy wind and to the raging sea, 'Peace, be still,' and immediately there was a great calm, did He not speak with His voice of whom it is testified that 'He bringeth the wind out of His treasures,' and saith to the sea, 'Hitherto shalt thou come but no farther, and here shall thy proud waves be stayed'? His authority was not confined to this world. It extended also

to the world unseen. When he raised to life the daughter of Jairus, the spirit, we are told, came again. Though it had been separated from the body by the stroke of death, and had entered into those regions prepared for the reception of disembodied spirits, it returned again at His command. And over the spirits of darkness also He manifested entire control, by silencing them when they would have spoken concerning Him, and causing them to leave those of whom they had taken possession.

Such works are in themselves extremely interesting, but they become still more interesting when they are considered as illustrations of Jesus' power 'to save them to the uttermost that come unto God by Him.' Reflect on what is included in salvation, and you will see reason to bless God for the full and clear evidence which has been given of our Saviour's power. It includes deliverance from the punishment of sin; deliverance from the love and power of sin, and from its pollution; deliverance from the grave, and admission into the presence and family of our Father in heaven. It consists in an entire transformation of character and change of circumstances and relations. He who was formerly alienated from God, and the object of His displeasure, is brought near to Him, and becomes the object of His fatherly love and protection. He who was formerly impure is made holy, and the image of God is reimpressed upon him. The peace of God keeps his heart and mind, formerly a prey to unruly and conflicting passions; and he is begotten again to a lively hope, and to an inheritance incorruptible and undefiled, and that fadeth not away, of which, in due season, he obtains full and eternal possession. If salvation consist of such blessings, what reason have we to rejoice that we depend for obtaining them not upon an arm of flesh,—

not upon a man like ourselves,—not upon any creature, however exalted,—but upon One whom the universe obeys as its Creator and Lord! We are guilty, but Jesus is able to say, Be of good cheer, thy sins be forgiven thee. By His atoning death He satisfied divine justice, and obtained for all who put their trust in Him a full and irrevocable pardon, so that He no more blasphemes when He employs such language, than when He said to the sick of the palsy, Arise, take up thy bed and walk. We are depraved. The heart is deceitful above all things, and desperately wicked; but Jesus is able to purify the soul. By the influences of the Spirit, purchased by His blood, and dispensed by Him from His throne on high, He pulls down the strongholds of sin, 'casts down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought.' Under His illuminating and sanctifying agency, God becomes the object of supreme love and reverence, the world is cast down from its supremacy; and heaven, with its unfading glories, bursting upon the view, is never again lost sight of amid all the changes and bustle of life, as the final home and resting-place of the redeemed. Our spiritual enemies are numerous, powerful, and subtle. 'We wrestle not against flesh and blood merely, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;' but Jesus has spoiled these principalities and powers, and made a show of them openly, triumphing over them on His cross. To Him, while in the world, they were constrained to yield obedience, and He has lost nothing of His authority, now that He is seated on the right hand of the Majesty on high. 'God hath highly exalted Him, and given Him a name which is above every

name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, *and things under the earth*, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' May not Christians then say, 'If God be for us, who can be against us?' and confidently anticipate that, through Him that loved them, they shall be more than conquerors? We are to be laid in the grave. To the eye of sense, the grave is a dark and gloomy mansion, and the light which reason sheds on the regions beyond it is feeble and uncertain; but Jesus has brought life and immortality to light. In more than one instance, the spirit at His command came again, after it had quitted its clay tabernacle; and the body, after it had begun to putrefy and fall into ruins, was restored to soundness and vigour. In these events He has furnished us with ample assurance of His power to carry into effect His declaration: 'All that are in the graves shall hear the voice of the Son of man, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.' And it is the characteristic of His people, that they are able to declare, 'Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.'

Consider, fourth, the readiness with which His miracles were performed.

All who went to Him to solicit, either for themselves or for their friends, relief from bodily affliction, appear to have met with success. There is not a single instance on record of any one's being sent away with a refusal. It is

impossible to observe this circumstance without feeling the encouragement which it holds out to us in our applications to the throne of grace. If He never turned away any of those who sought health for their bodies, will He turn us away when we seek health for our souls? If He was ever ready to grant those things which are necessary for the life that now is, will He be unwilling to grant those things which are necessary for the life that is to come?

How willing soever Jesus might be to bestow temporal favours, He is still more willing to bestow spiritual blessings. The compassion which He felt for the sufferers is mentioned as the proximate and exciting cause of some of His miracles. When He met the funeral procession as it issued from Nain, and beheld the widowed mother accompanying the bier of her only child, He had *compassion on her*, and said unto her, 'Weep not;' and He came and touched the bier (and they that bare him stood still), and He said, 'Young man, I say unto thee, Arise;' and he that was dead sat up; and He delivered him to his mother. He had *compassion on the multitude* that had been with Him three days in the wilderness; and, rather than dismiss them without food, wrought a miracle to supply their necessities. If Jesus was moved by the earthly bereavements and bodily sufferings of men to the exertion of His divine power, can we suppose that He feels less for their spiritual wants and dangers? Men like ourselves, whose views stretch no further than to things seen and temporal, may limit their sympathy to the body and to time, but it is altogether otherwise with our divine Redeemer. He looks at misery in its cause, and that cause is sin. He sees the whole of man's life,—not merely that brief portion of

it which is spent on earth, but the whole also of that boundless portion which must be spent, either in happiness or in misery, beyond the precincts of this world. To Him, then, a soul alienated from God, and under His displeasure, bound by the fetters of sin, and liable to be cast into hell, must present a spectacle of deep and complicated wretchedness,—a spectacle every way fitted to excite His commiseration and secure His gracious interference.

Another consideration, which warrants us to believe that He is even more willing to bestow spiritual than temporal blessings, arises from the invitations which He has addressed to sinners. It does not appear that He ever invited any to come to Him to be cured of their bodily diseases; whereas He frequently and earnestly invites all who feel their want of spiritual blessings to come to Him, and promises to supply their necessities. Jesus did not come into the world as a physician to the bodies of men; and the miracles of healing which He performed were performed not so much on their own account, as to excite attention to His doctrines, to evince His divine power, and to facilitate the propagation of His religion. When those who were labouring under bodily affliction applied to Him for relief, He might have dismissed them by saying, 'It was not for this purpose that I came into the world, and I never invited you to flock around me in quest of such blessings.' But when sinners make application to Him for spiritual blessings, they cannot be treated in this manner. It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners;* and with the greatest earnestness and affection He says to them, 'Come unto me, all ye that labour and are heavy laden, and I will

give you rest—rest to your souls.' Can it be supposed, then, that those who comply with this invitation, and go to Him to obtain forgiveness and reconciliation and holiness, will meet with a repulse? No; He is faithful and just as well as infinitely merciful, and cannot deny Himself. As if for the very purpose of banishing such doubts and fears, He has expressly declared, 'Him that cometh unto me I will in no wise cast out.' There is here no restriction as to character, or time, or circumstances. To the guiltiest, and oldest, and vilest sinner—to him as well as to others—is the assurance given that he shall in no wise be cast out. Cast out! He will meet with the kindest welcome. While yet a great way off, our heavenly Father will run out to meet him, will fall upon his neck and kiss him; and, before he is able fully to express his feelings of sorrow and penitence, will say to His servants, 'Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring forth the fatted calf, and kill it, and let us eat and be merry; for this my son was dead, and is alive again; was lost, and is found.'

Consider, fifth, the circumstances attending many of the miracles which He performed. These frequently exemplify and illustrate the circumstances attending the bestowment of spiritual blessings.

It appears that in some instances our Saviour did not wait till application was made to Him for relief. He went about doing good, and seeking out opportunities of usefulness. No application was made to Him when He raised to life the widow's son of Nain. The blind man whose case is narrated in the ninth chapter of the Gospel by John made no application to Him. He had been born blind, and, never having known the pleasures and advan-

tages of sight, must have been comparatively a stranger to the extent of his privation. The old man who was found at the pool of Bethesda, waiting for the moving of the waters, and who had had an infirmity thirty and eight years, does not seem to have known Jesus, nor to have made any appeal to His sympathy. Jesus was Himself the first to speak, by asking him, 'Wilt thou be made whole?'

In these examples we have an illustration of the manner in which spiritual blessings are frequently bestowed. When men are little thinking of their souls, and, like the man who had been born blind, such strangers to the necessity and value of spiritual blessings as to be indifferent to them, and contented to hug their chains, they are met by Jesus. They seek not *Him*, but He seeks *them;* and while they are proceeding with careless steps down the path that leads to destruction, He calls to them, 'Turn ye, turn ye, for why will ye die?' arrests them in their course, and draws them to Himself with the cords of love and the bands of a man. Zaccheus merely wished to gratify his curiosity when he ascended a tree to obtain a sight of Christ as He passed by that way; but with Jesus it was a time of love, and that day salvation was brought to his house. When Saul journeyed to Damascus, breathing out threatenings and slaughter against the disciples of the Lord, he was in a state of violent opposition to the gospel and to its Divine Author, and so fully satisfied with his own righteousness as to desire no other. It was then, however, that Jesus met him, and turned him from darkness to light, and from the power of Satan unto God; so that, instead of a proud Pharisee, he became a humble Christian, and a preacher of the faith which he once destroyed. Nor are such incidents confined to the early

examples hold out to us the strongest encouragement to apply to Jesus on behalf of those with whom we are connected by the ties of nature or of friendship, for those blessings which are necessary to their spiritual and eternal welfare? It is right that we should sympathize with them when they are visited with bodily affliction; but surely Christian masters and parents and brethren will not confine their sympathy to the body! Ungodliness, neglect of religion, and ignorance, are evils of far greater magnitude than any to which the body is liable, and cannot but excite the commiseration of all who are not themselves the victims of them. Every head of a family should endeavour to earn for himself the character which the Judge who cannot err bestows upon Abraham: 'I know him that he will command his children and his household after him, and they shall keep the way of the Lord, and do justice and judgment.' True, the head of a family cannot implant faith, but it is in his power diligently to instruct those who are under his control,—to warn the careless, and to draw their attention, both by example and by precept, to their spiritual interests; and, along with such exertions, it is in his power to bring them in his prayers, both collectively and individually, before Him who is able to change the heart and to implant all holy principles. When Abraham prayed for his son, saying, 'O that Ishmael might live before thee!' he received an immediate and most gracious answer,—'As for Ishmael, I have heard thee; behold, I have blessed him.' The head of a family, however, must not be discouraged although he should appear for a season to intercede in vain. Delay is not refusal, and the command with regard to prayer is, 'Watch thereunto with *all perseverance*.' This duty is no less incumbent upon those

who sustain other relations. The children of a family are often, as they grow up, separated from their parents and from one another, and friends are parted and carried different ways by the various currents of life; but there is no reason why their prayers on behalf of each other should ever be interrupted. And oh, how delightful is the thought that, debarred from intercourse, they may yet, by solemn and affectionate intercession at the throne of divine mercy, purify and exalt their mutual attachment, and be the means of procuring for one another the most valuable and lasting blessings!

Consider, sixth, the requirement made from those on whose behalf His miracles were performed. He demanded faith from them.

To two blind men who besought Him to open their eyes He said, 'Believest thou that I am able to do this?' And they answered, 'Yea, Lord.' When the father who brought to Him his son possessed with a dumb spirit, which he had in vain entreated His disciples to cast out, thus addressed Him, 'If Thou canst do anything, have compassion on us and help us,' Jesus was displeased with the doubt which his language implied, and said, 'If thou *canst believe*, all things are possible to him that believeth.' The question is not whether I can *do*, but whether thou canst *believe*. 'And straightway he cried out, and said with tears, Lord, I believe, help Thou mine unbelief.' Sometimes those who were cured were dismissed with this observation, 'Go thy way, thy faith hath made thee whole;' or 'Thy faith hath saved thee.' The statement that He could do no mighty work in His own country of Nazareth is immediately followed by the remark, 'And He marvelled because of their unbelief;' so that we are actually led to look upon their unbelief as the reason why

no mighty work was performed. There is no reason to think that all those on whom miracles were performed were good men, or that they knew and believed Him to be the Messiah,—the Saviour of the world. The demand made of them seems to have been faith in His power to bestow the blessing sought; which might exist where there was much ignorance, and even misconception, respecting His character and the design of His mission.

Does any one ask, What must I do to be saved, and to inherit eternal life? No one who remembers how this question was answered by those who spake as they were moved by the Holy Ghost, can have any doubt as to the reply which must be made: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Believest thou that Jesus has, by His death in the room of sinners, made atonement for their guilt,—that He now lives and reigns in heaven,—and that He is able to instruct, to sanctify, and to conduct to glory all who put themselves under His guidance? Believest thou these things, and hast thou put thyself under His guidance? Jesus is the way, and the truth, and the life; and as no man cometh unto the Father but by Him, so no man coming to the Father by Him—no man relying on His merits, following His precepts, and yielding himself to His influence—ever failed to obtain admission into His presence. Nor is faith an arbitrary requirement. The necessity of it arises from the nature of the case, as well as from the appointment of God. If it do not consist with the honour of God to bestow pardon in any other way than as a blessing which has been obtained by the death of Christ, those who will not accept of it from the hand of the Redeemer must perish in their sins. If the death of Christ in the room of sinners be the only event which affords such displays of

the evil of sin and of the love of God as are fitted, under the agency of the Divine Spirit, to destroy the power of sin over the heart of man, and to imbue it with the love of God,—if this be the truth by means of which the Spirit sanctifies the soul,—those who refuse to believe it must for ever continue strangers to true holiness. Where there is no pardon and no holiness, there can be no salvation. At the same time, though faith is absolutely necessary, as well from the nature of the case as from the appointment of God, it must not be regarded as the meritorious cause of salvation. When Jesus said to those whom He cured, 'Thy faith hath made thee whole,' He did not mean to affirm that faith had, strictly speaking, effected their cure. He Himself had effected their cure; and their faith was in no other way concerned than as it placed them in circumstances which led Him to exert His divine power on their behalf. It is the same with regard to the blessings of salvation. Faith is simply the link by which we become connected with Jesus, while He is the agent who accomplishes all, both in us and for us, necessary to our eternal happiness. Believers are in Christ Jesus, 'who of God is made unto them wisdom, and righteousness, and sanctification, and redemption.'

Having endeavoured to illustrate the character of Jesus, and some of the truths connected with the bestowment of spiritual blessings, by means of the miracles of healing which He performed while in the world, I cannot conclude the discourse without entreating you to go to Jesus as the Physician of souls. You need His aid. If any man say that he has no sin, and that his soul is labouring under no disease, he deceives himself, and the truth is not in him; and if any man hope to obtain relief by any other means than by going to Jesus, he

deceives himself no less fatally. Strange that it should be necessary to tender such an advice! Strange that men should be so attentive to the body, and so alive to its danger when assailed by disease, and so little alive to the diseases and dangers of the immortal soul! Were a fountain discovered anywhere in the world, of such a nature as to cure or greatly mitigate all the diseases to which the body is liable, the tidings of such a discovery would be hailed with feelings of universal joy, and speedily would it be surrounded by anxious multitudes, eager to test its efficacy and participate in its benefits. To those who have the gospel preached to them, Jesus, the faithful and true witness, calls and says: 'If any man thirst, let him come unto me and drink. Let him that is athirst come; and whosoever will, let him come and take of the water of life freely. Incline your ear and come unto me; hear, and your soul shall live.' How infinitely valuable the blessings which are here offered! how divinely free, how impressively earnest and tender, the invitations! Oh, how few are there who hail them with joy, and who say to Him, 'Sir, give me this water!'

Strange that men should be so attentive to the body, and so anxious about its welfare, and so careless whether the soul prosper and be in health or not! When the Jews were wounded in the wilderness by fiery flying serpents, Moses, at the command of God, set up a serpent of brass, and proclaimed that whosoever looked upon it would live. It does not seem to have been necessary to do more. The serpent of brass was set up so that they could see it, and the design and efficacy of it publicly announced. Stiff-necked and rebellious as the Jews were, not one of those who were wounded appears to have scorned or to have neglected the remedy. 'As Moses lifted up the serpent

in the wilderness, even so is the Son of man lifted up, that whosoever believeth in Him should not perish, but have eternal life.' From the moment the serpent of brass was erected, we hear no more of the plague of the fiery flying serpents in the camp of Israel. Were all men to look by faith upon the Lamb of God that taketh away the sin of the world, the plague of sin would be stayed, and the habitations of men, instead of being filled with lamentation and mourning and woe, would become the abodes of peace and hope and joy. Whatever others may do, let us not reject the counsel of God against ourselves. Look unto Jesus,—look unto Him whom you have pierced, until your hearts are melted into penitence, and you are made to mourn as one mourneth for an only son, and to be in bitterness as one that is in bitterness for his first-born. Look unto Jesus,—look unto Him until you are enabled to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge. Nor is this to be an occasional or momentary exercise. The eye of your faith must be at all times upon Jesus. 'Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.'

inconsistent with those more limited and intenser emotions which we cherish for individuals, cannot exist if these do not exist previously, for it springs from them. God, from the love which He bears to the whole, may descend to the love of individuals; but men must follow an opposite course. When a stone is thrown upon the bosom of a peaceful lake, the centre is first moved, a circle is then formed, and that is succeeded by one wider, and more wide, till the last breaks upon the shore. So is it with charity. The centre is first moved: we first love God with our whole heart, and soul, and strength, and mind; then those who are nearer to us, and connected with us by special ties. But the circle gradually extends, till it takes every creature in of every kind, and God, well pleased, beholds in us a reflection of His own unbounded benignity.

It is, then, specially with reference to the Church with which we are connected that I would plead with each one of you to adopt the resolution contained in the text, and, under the impulse of sincere attachment, to say, 'I will seek thy good.'

Is it asked in what does the good of the Church consist? I would reply, in the spiritual life of its members; in the scriptural simplicity of its creed; in its entire freedom from external control; and in its successful accomplishment of the great objects of its institution.

Let us then resolve, in humble dependence on the guidance and grace of God, to seek—

I. The spiritual life of the members of the Church.

Were all who are within the pale of our Church, whether office-bearers or ordinary members, without exception genuine Christians,—persons who sincerely believe on Jesus Christ,—who love Him and are like Him in temper

and character,—the highest glory of the Church would be attained; and just in proportion as this state is reached, is the good of the Church attained. The condition of the Church at Sardis, as set forth by the faithful and true witness, is full of solemn warning: 'Thou hast a name that thou livest, and art dead.' The body may remain when the spirit has fled: a Church may exist in form from which life has departed. The external ordinances may be observed with decent regularity,—there may be meetings for worship on the Lord's day, the sacraments of Baptism and the Lord's Supper may be duly administered, and church courts may assemble at stated seasons, yet there may be an entire want of spiritual life,—there may be no love to the Saviour or to the souls of men, no real fellowship with God, and no preparedness for heaven. If it be possible for a Church to sink into such a state,—if this be the state into which Churches are prone to sink,—if this be the state into which the Church of Sardis had sunk only a few years after it was first planted, and while it was still watched over by inspired men,—oh, how careful should we be to guard against this danger!

Our Church is constituted upon the principle of visible discipleship. It is not constituted upon the principle that only those who are known to be genuine Christians shall be received into fellowship; and for this reason, that no man can look into the hearts of his fellow-men so as certainly to determine their real character—nay, men often err in judging of themselves. In our Church, those and those only are received into fellowship who possess a knowledge of the fundamental truths of the gospel, who profess their faith in these truths, and whose profession of faith is credible,—that is, not contradicted but sustained by their

conduct. Such is the principle upon which our Church professes to act in this matter, nor does it seem possible to lay down a wiser or better rule. We are far from countenancing the principle which some of the Churches in New England adopted, and for opposing which the celebrated Jonathan Edwards was constrained to leave his charge, namely, 'That unconverted persons, as such, have a right, in the sight of God, or by His appointment, to the Lord's Supper.' On the contrary, our Confession of Faith expressly declares that 'all ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereto.' We have indeed been sometimes reproached with advocating indiscriminate communion, and with avowedly overlooking or setting at nought the distinction which ought ever to be preserved between the Church and the world; but such reproaches are altogether without foundation, and must be ascribed either to ignorance of our recognised principles, or to the blinding influence of prejudice.

Others have maintained, that whatever may be our avowed principles, our circumstances are such as must naturally lead to a lax discipline, and consequently to a low state of spiritual life. Dependent upon the people for our support, we must, they maintain, be strongly tempted to deal leniently with their faults, and to open a wide door for the admission of all who seek admission into our fellowship. In answer to the former charge, we appealed to our symbolical books, which set forth our principles; in answer to this charge, we appeal to our practice as exhibited in the state of our congregations. Even our enemies being judges, it will not be maintained

that we are in the habit of admitting into our communion persons who, on account of their ignorance or immorality, would be rejected by the Churches of the Establishment or by any other Churches in the land. The argument, though somewhat plausible, admits of a very satisfactory refutation, not only by an appeal to facts, but to first principles. A writer, distinguished at once for his acuteness and breadth of view, reasons upon the subject as follows:—'Of all the duties which a clergyman is called to perform, the most unpleasant by far is to administer reproof or refuse people admission to the sealing ordinances of the gospel. A person, for instance, applies for baptism to a child, and does so with every expression, and perhaps with every feeling, of personal respect. To refuse is to tell him to his face that he is reckoned a very unworthy character. What clergyman among a thousand, if left to his own feelings, would do this? But a Dissenting clergyman in such a case is not left to his own feelings. If his congregation be in tolerable order,—for we speak not of extreme cases,—he knows very well that he receives his salary for executing its laws; that it is expected he shall execute them faithfully; and that, if he do not, general dissatisfaction and ultimate injury to himself will ensue. These considerations must have some influence in strengthening his feelings. Another, arising from the same source, has still more. He is aware that, owing to his situation, the public must view him merely as the ministerial organ of his congregation; that in every exercise of discipline which his people have a right to expect, he is doing nothing but what his official character *obliges* him to do, and that no offence, therefore, should be taken with him as an individual. This has still more influence; and, in point of fact, if he be faithful to his

general trust, even the individuals who suffer are not in the practice of blaming him. When injustice is supposed to be received, the pastor is usually exculpated, and the blame thrown on the congregation, or on the inferior office-bearers.

'An Established clergyman is not thus protected. Both himself and the public know that he is under no real responsibility in such matters to any one; that though his Church may have plenty of good laws about admonitions, and suspensions, and excommunications, yet they are merely words in the statute-book of some general assembly, or convocation, or parliament, and that he is by far too independent to be affected by such things. Every act of discipline, therefore, is viewed as coming exclusively from himself, and is taken as a personal insult; and, while human nature is constituted as it is, this must have influence even with good men, and lead them gradually to give up, first one point, and then another, till discipline be lost altogether, and the drunkard and the man of sobriety, the profane swearer and the man of godliness, the Sabbath breaker and he who remembers the Sabbath-day to keep it holy, be all admitted to the most sacred ordinances of religion, even to the table of the Lord itself, without question and without discrimination.'[1]

We do not admit, then, that the principle which regulates admission into our Church is erroneous, or that in its practical application we are less faithful than other Churches; 'but we dare not make ourselves of the number, or compare ourselves with some, that commend themselves, for they, measuring themselves by themselves, and comparing themselves amongst themselves, are not

[1] *Comparison of Established and Dissenting Churches*, by the Rev. J. Ballantyne, p. 162.

wise.' We mourn that, in spite of a good principle, and in spite of its being applied with some good measure of fidelity, the spiritual life in our churches should be so feeble. Let the truth be ever strongly inculcated, that in the sight of God those and only those who have been born again can without sin enter the Church, or take their place at the Lord's table; and let it ever be borne in mind that to admit an ignorant or immoral person into the fellowship of the Church is to inflict a great injury at once upon the individual and upon the Church. It is an injury to the individual, for his admission will act as an opiate upon him,—it will lull him into a false and dangerous security. It is an injury to the Church, for the reception of such a person must necessarily tend to lower the character and feeling of the whole body. Snow or ice thrown into a vessel containing hot water reduces the temperature of the whole; and what is more, let the quantity of water in the vessel be ever so large, it will not give out its caloric until the snow or ice has been dissolved. Is there no reason to fear that in the Church the love of Christ may remain long in a latent state, or that its ardour may be greatly diminished, when even a single individual who has never felt its influence is admitted into fellowship? The glory of the Church does not consist in wealth, in rank, in numbers, or in any worldly magnificence, but in piety; and the grand aim of its office-bearers should be so to manage its affairs that what was said in primitive times may be equally applicable now: 'Believers were the more added to the Lord, multitudes both of men and women; and of the rest durst no man join himself to them.'

If spiritual life—if true piety—be necessary to membership in the Church, how much more necessary must it be in those who are raised to office in it! A dead, uncon-

verted ministry is one of the greatest calamities which can befall a Church or a community. No other qualification can make up for the want of vital godliness. Learning, talent, eloquence are all desirable; but not all these excellences, though possessed in the highest possible degree, can compensate for the want of true, deep, earnest piety,—that is, love to Christ and likeness to Christ.

You are all aware, that before any one is admitted among us as a student of divinity, he must not only have enjoyed the advantages of a liberal education, but must also be certified by the minister of the congregation to which he belongs as a member of the Church, and must be examined as to his views and motives in seeking the office of the holy ministry; that during the whole of the period of his attendance at the theological hall, extending over a space of five years, he is under the superintendence of the professors, of his presbytery, and of his minister, and is subjected to careful and frequent examination on all the various branches of his studies. Such arrangements are well calculated to disclose the moral and religious character as well as the intellectual ability and attainments of each student. The rules which the Church prescribes are all that could be desired. Will my fathers and brethren bear with me when I plead with them ever to bear in mind the vast importance of at all times carrying them into execution faithfully and wisely. The evil which they are designed to prevent—an unconverted ministry—and the blessing which they are designed to secure—a truly pious and devoted ministry—cannot be over-estimated. To admit an unconverted man into the ministry is to condemn him to an office which he must ever feel to be most unprofitable and irksome; and it is to inflict an injury upon the Church which is not limited

to time, and cannot be measured by human arithmetic. 'Do nothing by partiality; lay hands suddenly on no man, neither be partakers of other men's sins.' If there be any part of our duty which demands vigilance and impartiality, and which should be performed under a solemn sense of our responsibility to the great Head of the Church, it is that of committing to 'faithful,' that is, believing men, 'who shall be able to teach others also,' the ministry with which we have ourselves been entrusted. We repudiate the foolish notion of apostolical succession. We believe that the preservation and succession of ministers in the Church does not depend upon human hands or human arrangements, but upon the unceasing care of Him who, when He ascended up on high, 'gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come unto the unity of the faith and of the knowledge of the Son of God.' The exalted Head of the Church from time to time raises up and calls whom He wills to the office of the ministry; and our province is exclusively ministerial, and consists in solemnly acknowledging and recognising those whom He has qualified and called. We impart by imposition of hands no gifts; we confer no authority. Those whom the Redeemer qualifies by His grace, and calls by His providence, to preach His gospel and administer His ordinances, are warranted to do so, though not one previously engaged in discharging these duties were to own them as fellow-labourers; and, on the other hand, those not qualified and not called by the Redeemer cannot obtain a legitimate title to the ministerial office from their fellow-men,—no, not although all the bishops and presbyteries in the world were unanimously

to pronounce in their favour. How careful, then, should we be not to err in this matter, either by receiving those whom He has rejected, or by rejecting those whom He has received!

If it becomes us to take such heed that others, whether members or office-bearers, admitted into the Church should be possessed of spiritual life, how great should be our anxiety that we ourselves be spiritually alive! Should not each of us be able to say, 'I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me'? When one was disputing about the possibility of motion, his friend replied to him by rising up and walking. Should any dispute respecting the possibility of spiritual life, or require to be instructed as to its nature and results, let our example furnish the needful antidote and lesson. The command addressed to us is, 'Be ye examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.'

II. Let us seek for the Church a scriptural and simple creed.

The Westminster Confession of Faith, with the Longer and Shorter Catechisms, form the creed of this Church. These books do not possess any intrinsic authority. With us the Bible is held and declared to be the only perfect and authoritative standard of faith and duty; but as many profess to receive the Bible as the word of God, and yet deny some of its fundamental doctrines, these books are received by us as explaining the sense in which we understand some of the leading portions of the Bible.

Fully admitting the lawfulness, nay, the necessity, in present circumstances, of confessions of faith, there are

yet evils connected with them against which it is needful to guard. We must beware of attaching to them an overweening importance, and of permitting them to usurp an undue authority over the conscience. In the Confession of Faith itself we are solemnly warned against this danger, in the words: 'The supreme Judge by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be none other but the Holy Spirit speaking in the Scriptures.' We must not, then, rest in the Confession, but make sure that the doctrines which it teaches are corroborated by the Holy Spirit speaking in the Scriptures. We must be prepared to try not the Scriptures by the Confession, but the Confession by the Scriptures; and if we find in it anything which the Scriptures do not teach, or any inaccuracy or ambiguity of expression, we should be willing to correct it. Yet are we in danger of forgetting this, and of acting as if the Confession and Catechisms were susceptible of no improvement, and ought never to be touched or remodelled.

A very striking example of this feeling was furnished about fifty years ago, in the course pursued by this Church respecting that portion of the Confession which treats of the power of the civil magistrate in religion. About this period some complained that the statements contained in the Confession on this subject are not warranted by the word of God; and all must have felt that the language, even if susceptible of a sound interpretation, is ambiguous. In chap. xx. sect. 4 of the Confession, it is laid down that those who publish opinions which are contrary to the known principles of Christianity, whether concerning faith, worship, or conversation, may lawfully be called to

account, and proceeded against by the power of the civil magistrate. In their obvious meaning, especially when taken in connection with the principles on this subject known to be almost universally entertained at the time when the Confession was framed, these words invest the civil magistrate with the power of judging and punishing those who differ from him in their religious opinions and observances. In other words, they teach the lawfulness of persecution. When complaints were made against this and some other passages bearing on the same subject, what is the course which it might have been expected the church courts would have pursued? Ought they not at once to have said, Let us calmly examine the Confession of Faith: if the doctrines which it teaches be not confirmed by the Scriptures, let us renounce them; if its language be ambiguous, let us amend it, and express our sentiments in such plain terms as do not admit of misconception. But how far was this from the course actually adopted? The church courts shrank from touching the words of the Confession, as if they had been words not of fallible men but of God, and as if it had been a crime to subject them to 'innovation or debate.' All that could be obtained, and that after violent controversies and painful divisions among brethren, was the insertion of this saving clause in the formula of ordination: 'It being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant doctrines in religion;' and there it stands to this day.

It may also, we think, be justly objected to the Confession of Faith and Catechisms, that, considered as tests of orthodoxy and terms of ministerial or Christian communion, they are much too large and complex. They

seem to have been compiled upon the principle of giving as full and minute an account as possible of the doctrines and duties of Christianity. But into books designed to be used as terms of ministerial or Christian communion, the fundamental doctrines of Christianity,—those on which it is held that all true Christians must be agreed, or agreement in which is necessary to church fellowship,—and these only, ought to be introduced. The Church may often be called upon judicially to state and vindicate in greater or less detail particular doctrines or duties, but those occasional testimonies in support of truth or in opposition to error ought not to be converted into terms of communion. All should be received into communion who hold the head; who would have been admitted into the primitive Churches, when no question could have been asked about those occurrences and disputes which so often now separate believers, or who would have a claim to be received into any Church which we recognise as being really a Church of Christ. Or, to borrow an illustration from one who has put this truth very clearly and forcibly: 'They who stand at the gates of Zion, professing by the authority of Christ to receive or refuse applicants for admission, would need to see well to it that they act in strict accordance with His divine instructions. The terms of admission are, or ought to be, the same at all the gates of the city. There is not one gate for the rich, and another for the poor; one for those who are fathers, and another for those who are young men, and another for those who are little children; one for those who have very extensive and correct views of all theological, ecclesiastical, and historical questions, and another for those who may be in great ignorance, and even error, on many of these matters, and know only the first principles of the doctrine

of Christ. All who are admissible into the city of our God may enter at any one of the gates. The porters who may be stationed at one gate have no warrant to say to any who may apply to them, "We do not pronounce you unworthy of membership in the visible Church of Christ; we do not declare you unworthy of a seat at His table; but we cannot allow you to enter by our gate." Such procedure is utterly unwarrantable. The duty and province of every porter is to ascertain who have a title to ascend the hill of God and to dwell in His holy place, and who have not, and to admit the former and exclude the latter.'[1]

The ends sought to be gained by the multiplied and minute details of the Confession and Catechisms are no doubt purity and uniformity of doctrine. But these, most legitimate and important, instead of being secured by such means, are greatly imperilled. Among statements so numerous and multifarious as those contained in the Confession and Catechisms, it will be admitted that there are some from which a person may dissent without being chargeable with such a grievous offence as to call for expulsion or for Church censure. But if one departure from the Confession is tolerated, why not another? and is every one to be the judge in his own case of what is and what is not important in these books? Cases of the kind here referred to have occurred: such cases exist among us at the present moment.

For example, the late Dr. Dick, who is second to none in the affection and veneration with which his memory is regarded, states in Lecture 48th of his system, that although we receive the Confession of Faith as standard of doctrine, we sometimes beg leave to dissent from some of

[1] *Hist. Notices of Ecclesiastical Divisions in Scotland*, p. 18. By B. Laing, D.D.

its expressions; and he instances an expression on a subject of very great importance, which could not be employed without giving rise to a suspicion of heresy. His words are: 'The use of the term *condition* in reference to the covenant of grace may be considered as objectionable, because it commonly means something which, when done by one party, gives a right to what was promised by the other. To call faith, therefore, the condition of the covenant, may seem to imply that there is merit in faith, which entitles us to salvation.' Yet this term is used in this connection in the Larger Catechism, as he shows; and then he adds: 'We may here remark the improper conduct of most Churches in reference to their standards. Having once adopted them, they regard them as the laws of the Medes and Persians, which must never be altered; as if their infallibility were ascertained, they are never subjected to revision; whereas they should be frequently revised, that such changes may be made in sentiment and language as are suggested by more correct views of the Scriptures. Then we should have avoided the awkwardness of having standards to which we assent without reserve or qualification, but in which there are expressions that we cannot use without incurring the suspicion of error.' [1]

Another illustration is furnished by the opinions which are now generally entertained respecting the work of creation. Ministers connected with the Established Church, with the Free Church, and with our own Church, among whom we may name Dr. Chalmers, Dr. Candlish, and Dr. King, pressed by the difficulties which the science of geology presents to the usual interpretation of the first chapter of Genesis, have maintained in their writings that the first verse of this chapter is to be regarded as a

[1] *Lectures on Theology*, by Rev. J. Dick, D.D., p. 435, vol. ii.

separate and independent statement, teaching that in the beginning—that is, at a period indefinitely remote—the act of creation, or of calling matter into existence out of nothing, was performed by God; that the earth may have existed countless ages, and undergone many changes, before the period at which Moses, in the subsequent verses, takes up its history, and relates the alterations which it underwent when it was prepared as the abode of the human family. The Catechisms, to which all these ministers have given their unqualified assent, expressly teach a contrary doctrine, namely, that 'the work of creation is God's making all things out of nothing in the space of six days;' yet no one thinks of denouncing them as heretical. The progress of science has enabled them to give a more enlightened opinion on this subject than the Westminster Assembly of Divines, nor is the difference such as in any way to affect those great truths on which the salvation of the soul depends.

The question of marriage with the sister of a deceased wife is another case in point. Our standards give the same claims to affinity as to consanguinity, and thus declare that such marriages are unscriptural. Some of the ministers of our Church have openly dissented from this opinion, yet, being sound in the faith on all the vital doctrines of the gospel, they are still regarded with undiminished confidence and respect.

Let these statements be pondered, and they will lead to the conviction that the standard books of our Church are too extensive and minute; that they decide many points which it would have been wiser to have left as open questions; and that purity and uniformity of belief would have been better secured by a shorter and simpler creed, to which assent could be required without reserva-

tion or qualification of any kind. The ancient Protestant Church of France made provision for the revision of its creed every two years; nor was this a dead letter, for we find that in the best period of its history, articles and canons are from time to time brought under consideration, and are withdrawn, altered, or amended. The present Union of Evangelical Churches in France, which, like the phœnix, has sprung from the smouldering ashes of the older organization, is constituted upon a basis so short and simple that it is read at every meeting of the Synod, and the assent of each member solemnly given to it; and yet it is so comprehensive that they may truly say, 'We are one body, and one spirit; we have one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.' The Missionary Church of Belgium has adopted the old Belgic Confession of Faith, similar in all essential particulars to our own, but with this provision, that if any person who asks admission cannot, *ex animo,* give his assent to every part of it, he shall be called upon to state in writing what are his objections or difficulties; and if the Church, on examination, find that they do not relate to any point of vital importance, he is permitted to record his exceptions, and is then admitted into fellowship.

It will not be supposed that the statements now made are designed to disparage the Westminster Confession of Faith, or that they indicate any dissatisfaction with its fundamental doctrines. On all those topics which impart to it distinctive excellence and value, its views respecting the sinful and lost condition of man—the way of redemption—its origin—the person and work and offices of Him by whom it was accomplished—its application by the Divine Spirit—the resurrection, the judgment, and the life ever-

duty to seek, in the spirit of fraternal good-will, the liberation of the Churches which are yet in bonds, and to press upon them the exhortation, 'Awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without price' (Isa. lii. 1–3).

Your time does not permit me to take up any of the remaining topics,—that we should seek the unity of the Church, its peace, and its successful accomplishment of the great objects of its institution. I shall conclude by subjoining one or two practical reflections bearing somewhat upon the last of these particulars.

The Church exists for the conversion of sinners, for the edification of believers, and for the spread of the truth throughout the world. The purposes for which the Church has been instituted should never be forgotten by any of its members; especially ought they never to be forgotten by those who minister in holy things. To every minister has been virtually given the charge and command addressed by the exalted Redeemer to the apostle of the Gentiles: 'I send thee to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me.' In the most favourable circumstances, a minister never addresses a congregation in which there may not be some who are in darkness, who are under the guilt of sin, and who, if they die in their present condition,

must perish for ever. What influence should this thought have upon him! How great should be his desire to set before them the way of salvation, to fix their attention upon it, to excite them to flee from the wrath to come! The Son of God died to save such as he is addressing; and there is joy in heaven among the angels of God over every sinner that repenteth. Were this truth ever present to the mind of a minister,—that there are some of his hearers who are under the guilt of sin, and that there is but a step between them and eternal perdition,—it would guide him in the selection of his topics, it would constrain him to use all plainness of speech, and to reason and plead with the utmost earnestness and affection. The cross of Christ would ever be the central object in all his discourses, and his great aim to induce the sinner to look to it, so as to excite him to penitence, to melt him into love, and to lead him to true peace and joy. And oh, how earnestly and constantly would his prayers ascend to God for the abundant outpouring of the Holy Spirit, without whose influences no spiritual good can be effected!

Let it not be supposed that when a minister pursues this course he is endangering the edification of those who have through grace believed. Those great truths which bring salvation to the guilty, bring also nourishment to the believer. The truth respecting the God-man,—His person, work, offices; what He has done, is now doing, and will yet do for the salvation of men,—constitutes the food of the soul. The believer counts all things but loss for the excellent knowledge of Jesus Christ, his Lord. As his knowledge increases, so also does his love. Every scriptural exhibition of the truth respecting Christ discloses more clearly His claims to the supreme love and homage of His followers. As love increases, obedience becomes

materials for history in future ages. To mention one or two of these. In Russia, the Emperor has set free a great class of his subjects,—the serfs. Some centuries ago the inhabitants of this country were in a situation very much resembling that in which the serfs in Russia were till recently. They had no freedom, and were sold along with the ground. They were looked upon as persons who, when any person bought a piece of property, went along with it, and could not leave it without their master's consent. This was till this year the condition of a great part of the Russian population. This is by far the most important event that has taken place during the past year, for it has set free some millions of the human family. Whether it may issue in immediate good or not, seems a doubtful question. Very many of those who have power and influence in the Russian empire seem to be opposed to it. Whatever be its immediate results, ultimately it will prove beneficial, and that is a step in the right direction. Another event of a very painful character has taken place during the past year. The Northern and Southern States of America have gone into war with one another. Ten millions have gone to war with seventeen millions of the population. The great cause of the war, though not openly avowed by either party, is slavery. In the southern part of the States of America there are four millions of slaves,—blacks, who either themselves or in their progenitors were brought from Africa, and are labouring in the cotton fields of America, where white people are incapable of labouring continuously. Whatever may have been the cause of this dispute, it is very painful to look upon. Men of the same origin with themselves, and speaking the same language, at war with one another, and seeking to inflict

upon each other the greatest possible amount of injury! We rejoice in the thought that while the wrath of man worketh not the righteousness of God so far as he is concerned, yet He maketh the wrath of man to praise Him, and restrains the remainder thereof. It would be found, I imagine, impossible, even were the one party to subdue the other,—it would be found impossible for the seventeen millions to hold the ten millions under their control. A separation will therefore likely take place; and I earnestly hope it will toll the knell of slavery in America,—that the southern portion will be constrained, however much against their will, to liberate the slaves; and that the northern portion will be constrained to accede to this arrangement, and abolish that slavery which has been for a long time a great blot upon them as a nation. That the nation of Great Britain may be involved in a war with America, the prospect at present is more favourable than it once was. I hope there will be no war with America. War is one of the most terrible evils. All war is evil, and to be traced to the wickedness of men's hearts; but war with such a country as America, whatever the cause of it, would be to both parties a great calamity, the sufferings and wretchedness and crime of which it is impossible for us to estimate. Our earnest prayer is, then, that whoever may have done wrong in this matter will be brought to see their error, and repair it, and that the sword may not be drawn by that country, either against this or against any other foe. Another event of a very painful character has occurred. The husband of our Queen (I believe the object of more sincere and warm attachment than any other sovereign in Europe, or in our own country),—her husband has been struck down in his usefulness. It is

our duty to sympathize with our Sovereign, and plead that God may sustain and comfort her, and enable her to train up her children in His fear. These events are of a public nature, and we ought to take an interest in them; but events in themselves of very little moment, and not at all of public interest, come practically closer home to ourselves, on account of these having an immediate bearing upon our own interests and feelings. During the past year many have been cut off by death among us. As many as forty-one (as I shall have occasion to notice) have died during the past year. Very many families have been visited by the stroke of death, and have been made to mourn. During the year upon which we have entered, it is almost certain that some of us now present will be taken away by death. The sentence of death, though we do not know it, may have been pronounced upon us, and we may be taken away in the course of the year on which we have entered. Now in these circumstances, when so many with whom we were connected have been taken from our sides, and we ourselves so uncertain of our lives, is it not of importance that we meditate upon death and the necessity of being prepared for it? I purpose, from the text which I have read to you, to direct your attention to the death of a good man, of its more immediate and its ultimate results and consequences; for that is the subject brought before us by the words, 'I shall be satisfied, when I awake, with Thy likeness.'

I. When a good man dies, he falls asleep. It is not expressly stated, but it is implied in the word *awakes*, that when a good man dies he falls asleep. To us death is a painful idea, and brings up very painful images. It is called in Scripture 'the last enemy,' and hence we very frequently find words are used convey-

ing this idea. In Scripture, for example, we read that David, after he had served his generation, by the will of God fell asleep; and our Saviour, when speaking of the death of Lazarus, says to His disciples, 'Our friend Lazarus sleepeth;' and the apostle, when speaking to the Ephesians, says, 'I would not that you should sorrow as those that have no hope over those who have fallen asleep.' When a good man dies,—for it is only to a good man that this term can be applied,—he falls asleep. The term has been suggested as a name for death, because sleep has a resemblance to death in many ways. In death, as in sleep, there is no extinction of life. It is a strange thing that when we fall asleep, and are entirely incapable of taking care of ourselves, yet all the functions are performed as before: the heart continues to beat, and by means of its action the blood is propelled through all parts of the body; the lungs continue to play, and by means of their action we breathe as well when we are asleep as when we are awake. Consciousness or any will on our part is not necessary to the continuance of life, for we live as well when asleep as when awake. Now in this respect death has a resemblance to sleep,—it is not an extinction of our being. When we fall asleep, the senses are shut to the external world,—we do not see and hear as we were wont. And when we die, the senses are closed to the external world, but the vital principle is not destroyed. That in which life consists —which gives us thought and feeling—is not dead; though separated from the body, the soul continues to think, and feel, and act as it did before. Nor is this all. There is not even a suspension of animation. Some have contended that when a man dies, he sleeps from the period of death until the resurrection—that is, he sinks

into a state of unconsciousness during that period; that the soul is during that period in a state of unconsciousness,—has no thought, feeling, or activity. Now reason does not countenance this opinion, and it is quite opposed to revelation. You cannot look into the Scriptures without meeting passages opposed to it; and when a man dies, his soul still continues to think, and feel, and act, and be conscious. In our Saviour's parable of the rich man and Lazarus, we are told that when the rich man died, he lifted up his eyes in hell, being in torment, and that when Lazarus died, he was borne by angels to Abraham's bosom, into a state of blessedness. It is quite true that this is a parable, and that the incidents may not have happened; but the parable is designed to teach us important truths, and is based on important truths; and surely some of these are, that the moment that a good man dies he enters into bliss, and the moment a wicked man dies he enters into misery. Not only so; our Saviour, in His address to the thief on the cross, says, 'To-day'—not a long, indefinite period, but 'To-day shalt thou be with me in paradise.' The Apostle Paul, speaking of his own death, says: 'I would much rather pass into heaven without tasting of death, and not be called on to lay down my body, but pass into heaven as Enoch and Elijah did; but I know that it is not according to the will of God, and so I am willing to submit to death, that I may enter into heaven. Absent from the body,' he says, 'I shall be present with the Lord.' You perceive, then, that in death there is no extinction of life,—there is not even a suspension of animation. The moment we die we pass into another world, and we still continue to feel and to act as we do now. Again: in death, as in sleep, there is rest from labour. You are all

familiar with the fact that in sleep there is rest from labour. When a man who has laboured through the day comes home and lies down to rest, he is freed from labour,—freed from the fatigue to which he has been subjected. So it is in death. The short life of man has often been compared to a day of labour; and when he dies he rests from his labour. A good man is called to watch and labour in the world in the situation assigned him by God, and he must discharge the duties. He is to work out his own salvation with fear and trembling. His life ought to be one of constant activity. No man is sent into the world to be idle; and the representation given in Scripture of the life of a Christian characterises it as one sent into a vineyard to cultivate it. He is to labour, and he must fight the good fight of faith; and when the day of life comes to an end, he enters into rest. He is set free from all his miseries. 'Blessed are the dead who die in the Lord: they rest from their labours, and their works follow them.' Again: in death, as in sleep, there is relief from pain. You may have seen a person suffering from severe pain: how anxiously do those connected with him desire he should fall asleep! and how pleasing is it to find, when a person has been suffering from acute pain, that he has sunk into a refreshing rest! During the whole time he rests, he is free from his agony; and so, when a good man dies, the whole of the trials of life are at an end. The life of a good man may be a life of much suffering. He may suffer from reverses in worldly circumstances; he may be reduced to poverty and difficulty; or a good man may be subjected to trial from the relations around him, with whom he is connected, from their misconduct or improper behaviour; or a good man may be subjected to pain in his body or

mind. Take the case of a good man who has been afflicted with a very painful distemper, and has had a long time of suffering. When a good man dies under such a disease, his friends employ these simple words: 'He has gone to his rest; he is free from all suffering; he has entered into a world where there is no pain and no sorrow.' There is a fourth point. In death, as in sleep, there is restorative influence. I have mentioned three points. The first is, that in death, as in sleep, there is no loss of life; second, in death, as in sleep, there is rest from labour; third, there is relief from suffering; and now (fourthly), in death, as in sleep, there is a restorative influence. When a person who has laboured during the day sinks into rest, and rises in the morning refreshed, he is better prepared for entering again upon the ordinary duties and employments of life,—his bodily and mental powers are recruited and strengthened. In death, as in sleep, a similar effect takes place. When a good man awakes after death, he finds himself in a new world, with new powers. In the economy of nature there are incidents constantly occurring which illustrate this statement. There are animals that continue in a state of sleep during the whole winter, and there are others who sink into a state of apparent death. By and by it tears the shroud and comes forth adorned with beautiful colours, fitted to fly in the air and sport in the sunbeams; and so it will be with the good man who has died. He has gone down to the grave, and his body has again mingled with its kindred dust; but when he awakes, he shall be changed into the image of God. This, then, is the first remark,—that a good man, when he dies, falls asleep.

II. That a good man is to be awakened out of his sleep. 'I shall be satisfied, when I awake, with Thy likeness.'

There is a very important sense in which the rising from the dead of a good man may be compared to a wakening. When a good man goes to bed at night, it may be in darkness; when he opens his eyes, he finds that the light of the sun has shone into his apartment, and he is disposed to exclaim, 'Truly the light is sweet, and it is a pleasant thing for the eyes to behold the sun.' When a good man dies in this dark world (for this world is a dark world), and has opened his eyes in the light of heaven, what a great and glorious change has taken place,—a far greater change than when we fall asleep in the darkness and open our eyes to the light,—when he opens them in the light of heaven! And this may be truly said to be awakening. It is not, however, to this awakening immediately after death that I would wish to speak, but to the awakening that the whole family of man is to experience at the last day, when the Saviour appears to raise His people. The Scripture is the only book from which we obtain any knowledge on the subject of the resurrection, and accordingly we must regulate all our opinions by them. There are some things which the Scriptures do tell us on this subject. They tell us the fact that there is to be a resurrection, so that the resurrection is as certain as the testimony of God can make it. But they do not tell us the time of it. It may be very soon, or it may be remote,—no human being can certainly tell. It may not happen immediately. It is quite possible, before Christ appears again to raise the dead, that we may have been laid in our graves and reduced to dust, and even our monuments may have crumbled into dust; but it may be otherwise. It is our duty to be always ready, that we be not like the foolish virgins, whose lamps had gone out when the Bridegroom came, and when there was a cry

made at midnight, 'Behold, the Bridegroom cometh; go out to meet Him!' There are some points which the Scriptures do tell us,—that at the time of the resurrection, when the Saviour comes, the world shall be filled with inhabitants. 'We shall not all die, but we shall be changed,' says the apostle; and he says, 'Behold, I show you a mystery; we shall not all die, but we shall all be changed.' It is quite possible that the inhabitants of the world, when the resurrection comes, may be more numerous than now. The world is at this moment fuller of inhabitants than ever it was before, and the tide is constantly advancing; so it is quite possible that the world may be more filled with inhabitants than at present. The resurrection will come unexpectedly. 'As it was,' says our Saviour, 'in the days before the flood, they were eating and drinking and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.' Many of the inhabitants of the world will be found engaged in their ordinary occupations,—some in the fields, engaged in agriculture; some in workshops. The judge may be found sitting on the bench, about to pass sentence on criminals, when he and they are transferred to the great assize. Ministers may be found preaching the gospel, when they and their hearers may be conducted to the presence of Him who has given the command to preach the gospel. If the day of the resurrection comes upon them in the discharge of lawful duties, it will not need to fill them with alarm; but it is quite possible that the resurrection may come upon persons engaged very differently. Possibly persons may be found on the ocean engaged in war with one another, and armies in the field engaged in war. Misers

may be found counting their hoards; sinners may be found in the very act of violating the laws of God,—and dreadful to them will be the resurrection, finding them in a state so unprepared. The Scriptures not only tell us it will come unexpectedly, they tell us it will be heralded by the appearance of the Son of man in the clouds of heaven. What the sign may be the Scriptures do not indicate. Some have said it will consist of a cross—a luminous cross. Such conjectures have no foundation. The only thing indicated is, that there is to be a sign of the Son of man, and this sign will attract every eye, and awaken the deepest feeling in every heart. It will cause men to turn their thoughts inwards, and stir them to their deepest recesses. This sign will stop the wheels of nature. There will be a pause—a solemn pause; and after the sign has appeared in the heavens, there will be heard the voice of the archangel's trumpet. There was a time when the trumpet of the Lord sounded from Sinai, and this sound filled all with alarm, so that even Moses said, 'I exceedingly fear and quake;' but this sound of the trumpet from Sinai was only heard over the hills and valleys of the region of Sinai. It will be quite different with the sound of the archangel's trumpet. It will be heard over all the world. But the archangel's trumpet will not be the immediate agent in effecting the resurrection. Our Saviour's still, small, penetrating voice will be the immediate agent in accomplishing the resurrection, for He says, 'Those that are in their graves shall hear the voice of the Son of man, and they that hear shall live.' When our Saviour stood on the grave of Lazarus, He said, 'Lazarus, come forth!' and was obeyed; and at the last day He will be heard in the depths of ocean as well as by those who have made their graves on the dry land. How

solemn a scene is this! Not a few will be constrained, when the Son of man appears in the clouds of heaven, to say, 'Behold, He cometh with clouds, and who can abide His coming?' But there are others—we should hope there are many—who will be able to say, 'Welcome! It is our God; we have waited for Him, and He will bring our salvation and glory.'

III. When a good man awakes, he shall awake in the likeness of Jesus Christ. This is what the Psalmist refers to when he says, 'When I awake with His likeness.' There is a verse in the 8th of Romans which is very interesting, viewed in this relation: 'For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son.' Every Christian is somewhat like Christ even now; but how imperfect the resemblance! The sketch is but a faint outline, but at the resurrection that faint outline shall be completely filled up. The good man, when he awakes, shall be like Christ in his body. The Saviour has a body still. After His resurrection, and before He ascended to heaven, a great change had taken place on His body, for He no longer went and came as He was accustomed. In heaven a still greater change has taken place upon it. Every inhabitant of the heavenly world rejoices to contemplate the glorified Saviour, and to worship at His footstool; but however glorious the body of our Saviour may be, the body of every one of His followers shall be made like to His body. 'Our conversation is in heaven, whence also we look for the Saviour, who shall change our vile bodies and fashion them like unto His own glorious body.' In the 15th of First Corinthians, a still fuller description is given of this change. It is only to believers that the apostle is speaking in that chapter. The body of the believer is committed to the

earth as seed is committed to the ground. 'It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . And as we have borne the image of the earthy, so shall we bear the image of the heavenly.' Hence we hope that the body which was sown a natural body shall be raised a spiritual body; and thus shall be brought to pass the saying that, 'Death has been swallowed up in victory.' But a good man shall not only be like Christ in body, but in mind also. Even now he bears some resemblance to Christ in his mind. In heaven, the good man shall be like Christ in character. Christians do resemble Christ in character now, but in heaven they shall resemble Him more and more. We are here taught the Christian's resemblance to Christ in feeling. In the heavenly world we shall be brought into close similitude with the Saviour. We shall be brought to feel as He feels, to love what He loves, to hate what He hates, and to employ as He does all the faculties and powers in the service of God.

There is another point brought out in this passage, viz. that the good man, when he awakes, and is thus like Christ in body, in mind, and in character, shall be satisfied. 'I shall be satisfied, when I awake, with Thy likeness.' The words are simple, and yet they convey a very great deal. No man ever obtained true and lasting satisfaction in the present world. Give to a man what you choose, you will find he experiences some dissatisfaction. Were you to give a man ever so great amount of wealth, he would not be

satisfied; raise him to the highest pitch of worldly honour, he will not be satisfied; bestow upon him the greatest mental endowments, and still he will not be satisfied. There is something about man which will not be satisfied with anything this world contains; and the reason is that there is a root of bitterness in each person, from which there constantly flow out waters of bitterness, that defile and pollute everything connected with it. So long as sin remains in man, he will remain unsatisfied; but when a good man dies, and when he awakens in the likeness of his Saviour, he is satisfied. No man in the present life is wholly satisfied with his body. There is something in all our bodies we could wish to be changed. The seeds of disease are in every human frame to a greater or less extent; but when a good man dies, and has awakened in the heavenly world, he shall be wholly satisfied with his resurrection body; for it shall be free from all imperfections, from disease,—incredibly strong and glorious. There is then nothing to dissatisfy him, but everything to impart satisfaction. And so with his mind. I do not say that the mind of man, when admitted into heaven, is so extended as to know everything, but then his knowledge is all-perfect knowledge, so far as it goes. In the present world, what we know is so mixed with error that its beauty is impaired; but it is quite otherwise with the knowledge in the future world. It shall impart satisfaction and joy, with nothing to interfere with its blessedness. The wise man has said that 'he that increaseth knowledge, increaseth sorrow;' and so it often is in the present life. But it is quite otherwise in heaven. We shall be satisfied with our knowledge; we shall be satisfied with that character, that holiness, which has been imparted to us. Is there any Christian satisfied with his attainments in

holiness in the present life? The apostle says, 'Even we who have the first-fruits of the Spirit, even we ourselves groan within ourselves.' 'When I awake, I shall be satisfied with Thy likeness.' I have thus endeavoured to illustrate the meaning of the text by these topics, namely, To good men, death is a sleep; good men shall awake out of the sleep of death; when awakened out of the sleep of death, they shall be like Christ; and when they are thus awakened, they shall be satisfied.

In conclusion, the knowledge and belief of these truths support good men in prospect of death. In the preceding context, the Psalmist is referring to the men of the world, who had their portion in the world, and he says: 'I have no wish to have my portion with them. My desire is that I behold Thy face in righteousness, and when I awake I shall be satisfied with Thy likeness.' This was the way in which the Saviour comforted Himself in view of death; and you will find that there is no other way in which men can meet death with confidence. The patriarch Job said: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes behold, and not another; though my reins be consumed within me.' The Psalmist, not only in this psalm, but in the one we were singing, says: 'Yea, though I walk in the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me.' The apostle of the Gentiles, when looking forward to death, says: 'I have fought the good fight, I have finished my course: henceforth there is laid up for me a crown of glory, which the Lord, the righteous Judge, will

place on my head at that day: and not to me only, but to all them that love the Lord Jesus Christ.' It is quite possible you or I may be laid, during the year, upon the bed of death; and whatever be our present thoughts about dying, and about entering into the presence of the mighty Judge, rest assured that when we come to approach the period of dissolution, we shall be constrained to think more seriously than ever we have done before. It is a solemn thing to die. After death there will be no change in our condition or our character. How important, then, is it that we make no delay. We should now flee to the Saviour, who is waiting to receive us; and then, when that period comes, we shall be looking for that blessed hope,—even the glorious appearing of our great God and Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all unrighteousness, and glorify to Himself a peculiar people, zealous of good works.

SERMON IV.

THE RAISING OF LAZARUS.

JOHN xi. 11 : 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.'

(*Preached in Nicolson Street United Presbyterian Church, Edinburgh, with special reference to the death of Dr. George Johnston.*)

BETHANY, where we are told that Mary and her sister Martha lived, was about two miles distant from Jerusalem, and Jesus seems often to have gone out to pass the night with the family, a portion of whose history is here recorded. It is stated of the three members of this family, that Jesus loved Mary, and Martha, and Lazarus; but the love of the Saviour did not prevent affliction entering into this household. Lazarus fell sick; and when his sickness assumed a threatening aspect, the sisters sent to Jesus this message: 'Lord, he whom Thou lovest is sick.' How wise is it on our part, when any of our friends fall sick, or when subject to any affliction whatever, to send word to Jesus; and how pleasant it is, when any of our relations or friends are falling sick, when we are able to send such a message as this: 'He whom Thou lovest is sick.' Jesus remained two days at the place where He was after receiving this message, and at the end of these days He said to His disciples, 'Let

us go into Judea again.' The disciples exclaimed, 'Master, the Jews of late sought to stone Thee; and goest Thou thither again?' Jesus said in answer to them, 'Are there not twelve hours in the day? This is a fixed arrangement; and so it is with regard to my earthly life. There is a period fixed for its duration, and until it is expired, no one can set upon me to do me hurt.' He then said to them, 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep;' and when He found that they misunderstood His words, and supposed that He was speaking of taking rest in sleep, He said plainly to them, 'Lazarus is dead.' There are three thoughts suggested by the words of our text. First, Jesus owns Lazarus as His friend; secondly, Lazarus having died, He describes him as asleep; and, lastly, He announces His purpose of going to awake him out of sleep. Now, what was true in a special manner in regard to Lazarus, is true of all the friends of Jesus in every age and country, so that we are warranted to say of him whose death we this day mourn, that, being the friend of Jesus, he has fallen asleep, and that there is a time coming when his Lord will awaken him out of this sleep.

Let me, then, direct your attention, first, to the fact that JESUS OWNS LAZARUS AS HIS FRIEND. Now what is implied—and the question is one of interest and importance—what is implied in friendship with Jesus? I remark that friendship with Jesus implies mutual respect, mutual love, mutual confidence, mutual sympathy, the mutual performance of kind offices; and, lastly, that friendship with Jesus is indissoluble.

First of all, I remark that friendship with Jesus implies *mutual respect.* There can be no true friendship that does not rest on qualities that excite a feeling of

respect and esteem. In every case, friendship with Jesus begins with Jesus; and it is very true that at the first, and when He takes pity on His friend, there is nothing in him fitted to excite respect or esteem. There may be much room for compassion; but so long as the man is dead, and he is under the dominion of sin, though there may be some amiable qualities in him in the eyes of men, yet there is nothing in him to entitle him to respect or esteem on the part of Jesus. But in every case where a man becomes the friend of Jesus, there is a change upon him, and there is ample ground for such feelings. When any man becomes a Christian, he becomes a new creature in the hands of the Divine Spirit. The Saviour invests him with the purity of holiness, so that He is able to look upon him not only with the love of compassion, but with the love of complacency and delight. The description given of the manner in which God dealt with His ancient people is a representation applicable to every case. The prophet says of the Jews as a people: 'In the day thou wast born thou wast cast out as an infant uncared for, no one looking upon thee even with the eye of pity, far less that of tender regard; but when I passed by thee, though thy time was the time of love, I cast my skirt over thee, and covered thy nakedness. I washed and clothed thee, and decked thee with all kinds of ornaments. The fame of thy beauty spread throughout the world, because of my comeliness put upon thee.' So it is in every case with any one who becomes the friend of Jesus, because of His comeliness which Jesus put upon him. He looks down upon him with a feeling of tender regard, complacency, esteem, and respect. And if Jesus sees in His human friends what in them excites His respect and esteem, how much more will they see in Him every

quality calculated to awaken such feelings! True, indeed, when our Saviour was born into this world, He appeared 'as a tender plant and as a root out of a dry ground,' having nothing in Him by which we could admire Him; and that is still the case in regard to the unbelieving world. But when it pleased God to reveal His Son, any one then might discern in Him all those qualities which are best fitted to awaken their feelings of admiration, respect, and gratitude. They are prepared to say, We count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and to reckon all things but dung that we may win Christ, so as to be able to say of Him in whom we believe, that He is ours and we are His.

I remark, that friendship with Jesus implies *mutual love*. What heart can conceive, and what language can describe, the love of Christ in its disinterestedness, its intensity, and self-sacrifice? It was love, as man's friend, that induced Him, in the councils of the Eternal, to undertake their cause,—love to them that led him to esteem as His own the children which God had given Him: 'Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of His people.' And it was love that led Him to become obedient unto death, even the death of the cross. Who

can adequately conceive or describe love like this? And if the Saviour loves His friend, so does every friend of His love Him; and while Christians may differ in some points as to opinions and religious observances, in this they are one. They all love Christ, and this love has the same characteristics. It is supreme, ever growing, and is the governing principle of their lives.

But I remark in the third place, that friendship with Christ implies *mutual confidence*. You know it is the characteristic of human friendship that you can repose confidence more thoroughly in your friend than in any other person. It is the great characteristic of Abraham, under the Old Testament dispensation, that he was specially designated the friend of God. It was a great honour when God said to him, 'Moses, my servant;' but it was a greater honour when we find God speaking to him, and saying, 'Abraham, my friend.' And God gave Abraham one proof of friendship in the communications made to him. When He was about to destroy the wicked cities of the plain, we find Him saying, 'Shall I hide this thing I am doing from Abraham? Shall this judgment fall upon the cities of the plain without my friend receiving any warning, or being able to judge better than others of the justice of the sentence I am about to execute?' And as God speaks of Abraham, so does the Saviour speak of all His friends. He said to His disciples, 'I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you.' The friend of Jesus may be in very humble circumstances. He may not enjoy the advantages of a learned education; and yet he has a clearer, and fuller, and more delightful view of the truth as it is in Jesus,

than human learning or human science can ever impart. Every true servant of Jesus has communion with the Holy Ghost, and knoweth all things—all things relating to the person and love of Jesus Christ—on which the fate and safety of the whole world depends. 'If any man love me,' said the Saviour, 'my Father will love him, and will come unto him and manifest Himself to him.' And Jesus manifests Himself to His friends in another way than He does to the world. How does every friend of Jesus act in accordance with His love to him? His friends commit into His hands that which is to them of infinite value, and say, We know in whom we believe, and are persuaded that He is able to keep that which we have committed unto Him against 'that day;' and if they be in a position of want, doubt, trial, or difficulty, they go to Him to pour out their souls to Him, as they can pour out their feelings to no other person.

I remark, again, that friendship with Jesus implies *mutual sympathy*,—that sympathy which leads Him to weep when he whom He loves weeps, and rejoice when he rejoices. This characteristic exceeds also, in the case of friendship with Jesus, all other friendships. What friend of Jesus, when he reads the account of His earthly life in the world, does not sympathize with Him in the tenderest manner? What are the feelings of a Christian when he comes to the Garden of Gethsemane, and observes the agony of the Saviour's soul? What are his feelings when he comes into the King's chamber, and hears the accusations and charges made against his Lord, and witnesses the spitting upon Him, and His accusers buffeting Him with their hands? What are his feelings when, going into the judgment-hall of Pilate, he finds Him delivered into the hands of the rude soldiery, who stripped Him of

His clothes, scourged Him, clothed Him in a purple robe, put a crown of thorns upon His head and a reed in His hand, and then in mockery knelt down and hailed Him King of the Jews, and, taking the reed from Him, smote Him with it? What are the feelings of a Christian when he goes to the cross of Jesus, and hears the agonizing sob and bitter cry, 'My God, my God, why hast Thou forsaken me?' Is he not constrained to say, 'Was there ever love like this?' He mourns as if for an only son, and as if for a first-born. But all the suffering of his Saviour is now ended, and He has said to His disciples, 'If ye love me, rejoice, for I go to my Father, who is greater than I.' He reigns now in glory, and the sympathy of the Christian is mainly in the form of rejoicing in His joy. How the Apostle John must have felt when from ten thousand times ten thousand voices he heard burst the song, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!' How he must have desired to unite in that song, rising from people of every kindred and tongue! And every friend of Jesus rejoices thus in the power committed to Him, and the honour in which He is invested, and in the heaven into which He has now entered. But if the present condition of the Saviour leads His friends in sympathy mainly to rejoice in His joy, the Saviour is at all times ready to weep with those who weep; and how able is He to enter into their feelings, and how full a knowledge does He possess of them! We have not an High Priest who cannot be touched with the feeling of our infirmities, but one who was in all points tried as we are, though without sin. Some of His friends may be tried with poverty. They may find it difficult to secure for themselves and for others con-

nected with them the necessaries of life. And cannot He sympathize with them who described His condition in such words: 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head'? The friends of Jesus may be subjected to great bodily pain. But cannot He sympathize with them at whose breast the soldiers launched their spears, and through whose hands and feet the nails were thrust that fastened Him to the accursed tree? The friends of Jesus may be tried by the reproaches of their fellow-men, falsely cast upon them, or by their ungrateful treatment. But cannot He enter into their feelings who was spoken of as a madman, as the friend of publicans and sinners? and is He not prepared to aid and sustain them in such circumstances? The friends of Jesus may be afraid even at death. Some of the friends of Jesus have been able to look forward to death with composure and even triumph; but it is not in every case that good men at all times are able to look forward to death with composure. But is our great Friend and High Priest not able to sympathize with such feelings, who, in looking forward to His own death, we find exclaiming, 'O my Father, if it be possible, let this cup pass from me'? Thus it is that by the tenderest ties of sympathy and love the friends of Jesus Christ are bound to Him.

I remark, again, that friendship with Jesus implies the *mutual performance of kind offices.* All of you are prepared to say, Yes, the Saviour does perform kind offices for His friends. Is it possible to estimate either the number or value of those gifts or blessings which He bestows upon them? He finds all of them, when He takes them first to be His friends, lying under a sentence of death; and what does He do? He puts into the hand

of every one of them a full, and free, and irrevocable pardon, bought not with such corruptible things as silver and gold, but with precious blood. And Jesus confers upon every one of His friends the title of an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for those kept by His mighty power by faith in salvation; and He bestows this inheritance upon them in all its amplitude. Truly, you all say, He does perform kind offices,—offices of infinite value to His friends. What can we do for Him? Our goodness—even when beloved friends of Jesus—cannot extend unto Him,—cannot make Him more powerful, more glorious, or more blessed than He is. There is a sense in which this is true; but we must remember, at the same time, that the Saviour regards every good action, performed in love to Him, whether to a Christian or not to a Christian, with the view of aiding our fellow-men and advancing the cause of truth and righteousness in the world, as if it were done to Himself. For in that great day when we shall render an account of the things done in the body, the Saviour, turning to those on His right hand, shall say: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' And when they shall say: 'Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?' He shall answer and say: 'Inasmuch as ye have done it unto the least of one of these my brethren,

ye have done it unto me.' Oh, how anxious should every friend of Jesus be to be found engaged in works of faith and in labours of love, and patience, and hope!

Finally, friendship with Jesus Christ *cannot be dissolved.* Whom the Saviour loves, He loves unto the end; and His love renders the friendship subsisting between Him and every one who embraces Him an indissoluble friendship. In this respect it differs altogether from the friendship which men form with one another. It often happens that earthly friendships decay and die merely from separation. They are led to engage actively in worldly business at a great distance from one another. They gradually cease to have any kind of intercourse, and form other associations. And so it becomes that they feel but little peculiar interest in each other or each other's affairs. But it is not so in respect to friendship with Jesus. True it is that Jesus is in heaven, and His earthly friends here below on earth, and yet the connection subsisting between them is never broken asunder. The friend of Jesus makes Him the object frequently of his special call. He occupies the supreme place in his heart, and he makes it his aim to run the course prescribed to him, looking unto Jesus. And may we not say of Jesus' love to His friends what was said of the temple of old, 'My heart and my eye will be upon it continually'? Is not the heart and eye of Jesus Christ continually upon every one of His genuine friends? And in this manner it comes to pass that they never forget one another. A Christian says: 'Forget Jesus! sooner let my right hand forget her cunning. If I do not remember Thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.' And Jesus says: 'Can a woman forget her sucking child, that she should not have com-

passion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me.' Earthly friendship is often broken by misconduct on the part of one or other of the parties. Some thoughts are thus suggested. If friendship with Jesus depended upon our good conduct, how short would be its duration! But the Saviour does not take offence if we truly put ourselves in His hands. When Peter, upon the day of the Saviour's trial, thrice denied Him, would it have been wonderful if the Saviour had cast him off and left him to suffer the consequences of his fault? But how did the Saviour repay him? He turned upon him a look of reproach so mingled with compassion and love, that Peter's heart was so touched that he went out and wept bitterly, and from that moment Peter's fidelity to the Saviour was never shaken. So does Jesus in regard to every one of His friends. He is long-suffering and kind, though their conduct to Him may be often altogether indefensible. He draws them to Him again with the cords of love. Earthly friendship, when even unbroken, must at last be broken asunder by the stroke of death. Jesus wept at the grave of Lazarus; and how many of us have been called to weep at the graves of our friends! The friendship between Jonathan and David was very ardent. We find it stated that the soul of Jonathan was knit with the soul of David, and that Jonathan loved him as his own soul. But Jonathan fell in war in the defence of his country; and David, we find, describes his feelings in one of the tenderest elegies in any language. We find him saying: 'The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the

Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!' But, as you are well aware, death, which breaks asunder every human tie, does not break asunder the tie which connects the friends of Jesus with Him. So far from breaking asunder the tie by which He is bound to them, it brings them into a nobler and more endearing fellowship, and we are able to say, 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.'

But I observe, that not only does Jesus own Lazarus as His friend, but that when He speaks of him as having died, He says, IT IS SLEEP. It is very natural to employ such a term as this. Many of you, I daresay, may have looked upon a corpse immediately after death has taken place, but has not painfully changed the dead one's

features,—when the closed eyes, the silent lips, the motionless frame immediately suggest the resemblance of such a death to sleep. But a few years ago, Mr. Stark of Ayton, the minister under whom the departed was brought up, died. It was on the Sunday after the last communion, when he had been twice at church. In the evening he took up a French volume of sermons, and began to read. He lay quietly down. His wife, who was in the same apartment, thought that he had fallen asleep; but he had fallen into the sleep of death—he had died.

Not only is the expression fallen asleep naturally in such circumstances employed. It must be remembered that there are other ideas of the matter to be suggested by it. When a man falls asleep after the labours of the day, his labours are forgotten,—he has no cares or anxiety. So with the Christian. When he falls asleep in death, all his cares, fears, and all his dangers have been brought to a close. Sleep, too, has been described as 'nature's kind restorer—balmy sleep.' When a man sleeps, he does not cease to live. All the functions which are necessary to life are performed as before. And so it is when the Christian dies,—he does not cease to live. His soul is better for it. He continues to think, and feel, and act; and even in regard to the body, it is in a state of rest, from which it shall yet be raised uncorrupted and refreshed.

And this leads me to the last topic, namely, that Jesus says of Lazarus, 'I go to AWAKE HIM OUT OF SLEEP.' Who but a divine person could have used language such as this? When the centurion came to our Lord and applied to Him about his servant, Jesus said, 'I will go and heal him.' What earthly physician could have used language such as this? He could only have said, 'I will

go and see the patient, and do what I can to restore health;' but the Great Physician says, 'I will go and heal him.' And so in like manner, after intimating that Lazarus was dead, He said, 'I will go and awaken him out of sleep.' He did not overrate His power. When He came to the cave where Lazarus had been interred, and when the stone had been taken away from the mouth of it, He cried with a loud voice, 'Lazarus, come forth;' and he instantly obeyed—the dead man rose to life and came forth. What the Saviour did on this occasion is but a pledge or earnest of what He will do in regard to those that sleep in the jaws of earth, and who are His friends. His own declaration and promise is contained in these words: 'For the hour is coming in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.'

It was the belief in this that influenced us when we committed to the grave a few days ago the body of your deceased pastor,—committed it to the grave in the hope of a blessed resurrection. We cherished the hope that what we then sowed in corruption should be raised in incorruption,—that what we then sowed in dishonour should be raised in glory,—that what we then sowed in weakness should be raised in power,—that what was sowed a natural body should be raised a spiritual body: 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory.'

Dr. Johnston, your late pastor, was born at Ayton in the year 1800. After completing at the University of Edinburgh and the Secession Divinity Hall the usual

course of education prescribed to candidates for the ministry, he was licensed by the Presbytery of Coldstream to preach the gospel in the spring of 1825; and on the 12th of April 1826, after a short career as a probationer, he was ordained over the congregation of Ecclefechan. In 1830 this congregation addressed to him a call to be their minister, but the Synod saw fit to continue him in Ecclefechan. Next year your call was renewed, and in June 1831, somewhat more than forty years ago, he commenced his ministry among you. I do not need to tell you how faithful and affectionate, how diligent and successful, that ministry has been: of these things ye are his witnesses. Possessed of good natural abilities, of a ready memory, of great warmth of heart, and of a pleasant voice, his services in the pulpit were always acceptable and efficient. He did not neglect the gift that was in him, but gave attendance to reading, to exhortation, to doctrine. His chosen themes of discourse were the fundamental doctrines of Christianity,—the depravity and guilt of man, the divinity and atonement of Jesus Christ, justification by faith, the necessity of a holy life, the certainty of a future judgment, and the eternity of future happiness or of misery by which it will be succeeded. By fully and simply exhibiting the truth on these all-important subjects, he sought to commend himself to every man's conscience in the sight of God; and were he permitted to address you from that world into which he has entered, he might truly say, 'I take you to record this day that I am clear from the blood of all men, for I have not shunned to declare unto you the whole counsel of God.' Nor was he less assiduous in pastoral labours. He strove to visit regularly all the families of the congregation; and there are many here who must be able to

have heard statements of the strongest character made,—assertions made with the utmost deliberation,—not merely made orally, but in writing,—apparently tending very gravely to impugn the sentiments held by individuals in that house. It was said there were individuals who had openly proclaimed that the non-elect as well as the elect are in a salvable state. One person to whom this was imputed said he never used the expression, never heard it used, and never taught it to those under his care. Was it, then, right to make and repeat a charge under such circumstances? I shall show that the individual who brought this accusation had used as objectionable language, and had expressed as objectionable sentiments, as those he had imputed to others. These sentiments he found in a pamphlet entitled *Remarks*, etc., pp. 5 and 6:—'When the whole human race had fallen in Adam's first transgression, the whole human race doubtless were salvable. They were all lost, indeed, but that ruin was not irretrievable. Some were elected, others were passed by. What was the consequence? From that moment those who were passed by, although previously salvable, were salvable no more' (*Remarks*, p. 5). Did not that mean that after the fall all men were in a salvable state? Then, in that view, this decree must have been made in time; and then followed all the consequences of God's decree being made in time, and that it was alterable,—an opinion which led to atheism, according to the reasoning of this writer. Now, I ask if a person who could deliberately make a statement of this kind was a safe witness to bear testimony against another in regard to doctrine. This writer had also charged the 'statements' with Pelagianism. Would it be believed that he had himself taught the very radical principle of Pelagianism? The doctrine of

this Church respecting the application of the blessings of redemption is, 'We are made partakers of the redemption purchased by Christ by the effectual application of it to us by His Holy Spirit.' But the doctrine of this writer (p. 4, *Remarks*) is, 'No man ever received, or could receive, the Spirit, except through union with Christ by faith.' A person, according to this writer, first believes, and then, being united to Christ, receives the Spirit, there being no other way in which the Spirit ever was or could be received. It was said in the speech they had heard, that there were some men who, on falling into error, had not the greatness of mind to retract. 'I have retracted to a certain extent,' said the speaker, 'but there are some who are not magnanimous enough to do it.' Now I have always been astonished at this view of such a matter. The doctrine is, that if a man retract, he is a very great man, and may be classed with all the great men who have ever retracted an opinion. I recollect a passage in Horace, wherein he said he concluded he must be a great man, because he had so many of the characteristics of certain great men. He was not blind like Homer, but he was blear-eyed; and, like Æsop, he had a hunch on his shoulders; and therefore, being blear-eyed, and having a hunch on his shoulders, he must be a great man. Just so it was said in this case: Augustine has retracted; I have done the same, therefore I belong to the same class of men. I think this spirit of self-confident boasting should be put down, and that it should not be permitted to any man to say, 'I am the man, and wisdom shall die with me.' I wish to make an observation on another passage in the *Remarks* respecting the gospel call. Referring to page 214 of another work by the writer of the *Remarks*, he (Dr. Johnston) said it was there maintained

that the gospel call was addressed to those who believe, and those only; and that every man to whom the gospel is addressed must presume himself to belong to the elect. That is, he must take for granted what may not after all be the truth. The same doctrine was put forth in this publication. In page 47 of the *Remarks* there is the following quotation:—'O my son' (said the father of Myconius, an enlightened Christian taught by the Spirit of God, with slender advantages of an outward kind, in those early times), 'O my son, although there were but three men who were to be saved by the blood of Christ, believe, and believe with assurance, that thou art one of them' (D'Aubigné's *Hist. Ref.* b. iii. c. 2). Does not this teach, that although it was the purpose of God that only three persons should be saved by Christ, his son was to believe, and believe with assurance, that he was one of them? On turning to the passage in D'Aubigné, I could scarcely believe my eyes when I found the manner in which the quotation had been made. The following is the saying to Myconius, as given by D'Aubigné:—'My son, pray frequently, for all things are freely given to us by God alone. The blood of Christ is the only ransom for the sins of the whole world. O my son! were there only three men that would be saved by the blood of Christ, believe, and believe with confidence, that thou art one of the three. It is an insult to the blood of the Saviour to doubt if it saves.' Sentences essentially qualifying the meaning of the whole had been suppressed in making the quotation. I shall now turn to a subject much more important. The doctrine of the Synod respecting the special and general reference of the atonement is, I believe, taught in the following passages of the Confession of Faith:—'Man, by his fall, having made himself

incapable of life by the covenant of works, the Lord was pleased to make a second, commonly called the covenant of grace, whereby He freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved, and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.' Again: 'The grace of God is manifested in the second covenant, in that He freely provideth and offereth to sinners a Mediator, and life and salvation by Him, and requiring faith as the condition to interest them in Him, promiseth and giveth His Holy Spirit to all His elect, to work in them that faith,' etc. When it is said that, in the second covenant, God provideth a Mediator to sinners, and offereth Him to sinners, and life and salvation by Him, what is this but the doctrine now contended for under the name of the general reference of the atonement? And when it is added that He giveth His Holy Spirit to all His elect, what is this but the special reference? The views there stated were precisely what they believed to be understood by the general and special reference in the atonement. I hope, then, the brethren would not be disposed so readily to take it for granted that they did not adhere to the standards, or that they were not willing again to subscribe the standards. We hold nothing inconsistent with the standards. Moderator, if I were aware of my holding anything inconsistent with the standards, I would make it known. To my brethren I would in that case say, 'If you can forbear with me, do so; if not, I shall depart in peace.' But I hold it to be a gross slander on the part of any individual who says we hold sentiments inconsistent with the standards. Last night we were told that there were certain things essential to an atone-

ment,—entering into the very nature of the atonement,—without which it could not be called an atonement, and really was not. One of these things said to be essential to an atonement was, that it should secure saving blessings,—that this was necessary to its nature. And having laid down this as a postulate, the speaker said, that as salvation was not secured to many, the atonement had no relation to them. Now this argument took for granted what should be proved. But there was an authority of some weight against this view, namely, John Owen, who said that 'with regard to the atonement being anything to any man, this depended entirely upon the intentions of God and His purposes in regard to it. The all-sufficiency of the atonement arose from the dignity of the Saviour's person and the severity of the sufferings He underwent.' Now the view I would wish to give of the matter was this: I would look at the whole arrangement as a covenant,—not as a covenant in one part and in another not a covenant, but that there was an arrangement between the Father and Son, and that the death of Christ was that by which the condition of the covenant was fulfilled. It was the purpose of God that innumerable multitudes should be saved, and the death of Christ had accomplished this object. There were two facts, viz. that wherever the grace of God was offered, it was procurable by all who chose to avail themselves of it; and so with regard to the salvation of the elect, wherever the gospel comes, God takes out from among mankind a portion, who shall ultimately be admitted to glory. This was the 'general reference,' as it was called, and the 'special reference' of the atonement; and I have never heard any person preach or state in my hearing from the pulpit any different doctrine. This was precisely what

was stated in the decision complained of. I have not seen that any person did not hold that Christ's death secured the salvation of the elect. I think I may illustrate the subject by an incident in Bible history. When the Jews were in captivity in Babylon, the king issued a decree that all Jews should be at liberty to return to their native country and rebuild Jerusalem. I think this is analogous to the preaching of the gospel. Wherever they preached the gospel, they were warranted in saying, 'Lay down your arms, and you will be welcomed when you return to God.' But all the Jews did not return. Only those whose hearts God had stirred up availed themselves of the decree, returned to their country, and rebuilt their city. This was precisely what took place under the preaching of the gospel. Those whose hearts God stirred up embraced it. When the decree was issued, it was said on the part of the king, There is no objection to your returning. This was what was called the removal of legal bars. If there had been no such decree, what would have been the consequence? Although they had been willing and anxious to return, they could not have done so, being captives. The conclusion I deduce is, they are warranted in saying to every individual to whom they preached the gospel, 'There is nothing to prevent your return to God.' To take an illustration from Ebenezer Erskine: he says all men are invited to come to the throne of grace; and he says expressly that all legal impediments to their return to the throne of grace have been taken away, and every one who returns will find a gracious welcome and everything he wants. And I would like to see—as Mr. Erskine himself said—the man who would say this is not gospel doctrine. Then, who are those who avail

themselves of this permission? Those who by God's Holy Spirit are stirred up to embrace the truth. In another page Ebenezer Erskine said: 'All legal bars have been taken away, and there is nothing but unbelief which prevents any one returning to God.' Having thus explained the sense in which I understand the general and special reference, I shall conclude by proposing the following motion:—'That the Synod, having carefully considered the memorials presented, shall declare that there is no sufficient reason for recalling or altering the decision in regard to the atonement in 1843; that, for the satisfaction of the memorialists, it shall be declared that no change has been or was designed to be made in the standards of the Church; and further, that the Synod have already, in dealing with certain individuals who were charged with holding erroneous sentiments respecting the atonement, manifested their determination to maintain purity of doctrine in the Church, and are prepared, should a charge of holding Pelagian or Arminian doctrines be brought home to any in their communion, to act with similar fidelity and decision.'

RALPH ERSKINE.

(*Speech delivered at the Inauguration of a Statue to his Memory at Dunfermline*, 1849.)

He who deserves a monument has erected one for himself far more durable than any his fellow-citizens can erect for him. When adulation or party spirit erects a monument to a person who does not deserve it, it becomes a pillory. It raises him to infamy, and perpetuates the recollection of crimes and vices which might otherwise have been buried in oblivion. Those only deserve monuments whose memory would live without them; yet this does not exempt those who are reaping the fruits of their labours, or who admire their virtues, from bearing testimony to them in this manner. Useless to the dead, they may be most useful to the living. From the top of almost every spire and public building, and from the topmast of many of our vessels, a slender iron rod may be seen to project. This small and simple object is a more touching and efficient monument to the genius of the American philosopher who first taught men the identity of electricity with lightning,—the identity of the slight spark which friction calls forth from wax and other substances, with the terrific and irresistible agent which, in the form of forked lightning, descends from the skies,—and

the means by which they might escape from its fury, than any mausoleum or statue, however skilful or costly. So it is with Ralph Erskine. He has erected for himself, in every city, village, and hamlet of our country, simple but most expressive monuments. Wherever you find a Secession church,—and they are to be found by hundreds in Scotland, England, Ireland, and America,—there you have a monument to the Erskines and their coadjutors. So long as these exist, and they are multiplying on every hand, their names will not be let die. In the capital of our native country there are many monuments to departed worth and greatness. On the Calton Hill there are monuments to Nelson, Playfair, Stewart, and Burns; and in other parts of the city, to Dundas, Pitt, George IV., the Duke of York, Hopetoun, and, more recently, one of surpassing architectural magnificence and grace to Sir Walter Scott. It might be invidious to suggest that some of these might have been spared. But if there be none in this list which should have been left out, there are certainly names wanting which the grateful piety of Scotland should have long ago added. If we do not object to the trophies which their admirers raise to the warrior, the philosopher, the poet, the monarch, or the statesman, we do grieve that Christians should be less careful to raise those trophies which are due to those who have been the bulwarks and reformers of our religion. The names of Knox and Melville, of Erskine and Chalmers, are deservedly far dearer to the heart of pious Scotland than any other of her sons.

> 'Patriots have toiled, and in their country's cause
> Bled nobly; and their deeds, as they deserve,
> Receive proud recompense. We give in charge
> Their names to the sweet lyre. The historic muse,

Proud of the treasure, marches with it down
To latest times ; and sculpture, in its turn,
Gives bond in stone and ever-during brass,
To guard them and to immortalize her trust.
But fairer wreaths are due, though never paid,
To those who, posted at the shrine of truth,
Have fallen in her defence.'

What we have this day done will in part remove this too just complaint. We have been setting up a statue to a Christian hero,—to one whose claims upon admiration and gratitude are founded not upon rank or military renown, nor mere intellectual superiority, but upon his piety, and the zeal, intrepidity, and success with which, in a season of peril, he upheld the cause of religion. Ralph Erskine was a man of enlightened, deep, and cheerful piety. This has been recently established by a mass of evidence, such as can rarely be produced. He had left an ample diary, written in a very peculiar short-hand, *and with no view to publication.* This precious document, after remaining for half a century a sealed book, has been deciphered by the pious and well-bestowed labours of two of his descendants,—one of whom, honoured and beloved by all who knew him, has entered into his rest; the other, I rejoice to perceive, is this evening among us. From this document copious and most interesting extracts have been furnished, showing how closely he walked with God,—how much he abounded in prayer, both secret and domestic,—with what constancy, reverence, and care he studied the Bible,—how attentively he marked the hand of God in all the events of life,—and how searchingly he dealt with his own heart in his frequent self-examinations. His piety had no tincture of gloom or moroseness. Naturally frank and cheerful, his religion did not impair, but only elevated and sanctified

his enjoyments. On one occasion he paid a visit to the Erskines of Dryburgh. From his ministerial faithfulness, and the zeal with which he resisted the defections of the time, they expected to find him gloomy and austere, and were agreeably surprised when they saw the urbanity of his manner, and the kindness and cheerfulness of his demeanour.

Ralph Erskine was a faithful, attractive, and successful preacher of the gospel. He had a pleasant voice, an agreeable manner, and a warm and pathetic style. His hearers were often melted into tears; and though he discouraged all violent external manifestation of feeling, their hearts seem frequently to have been moved by his earnest appeals and exhortations, as the trees of the wood are moved by the wind. Both before and after he left the Established Church, vast multitudes were accustomed to assemble, especially at communion seasons, to hear him. He estimates the number of communicants sometimes at 5000, at other times at 6000. The population of the parish has increased threefold, yet it may be questioned whether as great a number partook of the Supper on Sabbath last (which was, as you know, our communion Sabbath), even including all the churches of every denomination. Not a few living at a distance of ten, twelve, or even fifteen miles waited upon his ministry. Among these I may mention Professor Brown of Haddington, who eagerly availed himself of this privilege when he taught a small school at Gairney Bridge, near Kinross, and who, to his dying day, spoke with deep emotion of the spiritual benefit which he obtained. 'At these times' (were the words of this good man) 'I thought I met with the God of Israel, and saw Him face to face.' There cannnot be a doubt that many derived spiritual benefit; and we cherish

the hope that he who sowed and they who reaped are now rejoicing together. We are able to judge of Mr. Erskine's excellences as a preacher not only from testimony, and from those circumstances which have been floated down to us by tradition, but also from his writings. He is the most voluminous writer of sermons which Scotland has produced; and though they cannot be commended as either simple in arrangement or elegant in diction, they are invariably evangelical in sentiment, unaffected and manly in style, full of unction, and, particularly in the applications, pointed, vigorous, and pathetic. Of this the best evidence is furnished by the numerous editions which have been sold of them in whole or in part, and by the hold which they still continue to maintain upon the public mind. 'Who do you think is the most popular religious writer?' said a London bookseller to the late Dr. Colquhoun, of Leith. 'I cannot tell.' 'It is Ralph Erskine,' said the bookseller. 'We sell more of his writings than of any other divine, Scotch or English.' Besides this, many portions of them have been translated into the Welsh language, and all of them have been translated into Dutch, and are published in twelve thick volumes, which have undergone many impressions. 'Ebenezer and Ralph Erskine' (to quote the words of Dr. Steven of Edinburgh, who laboured as a minister for some years in Holland) 'are as great favourites among the Dutch as they still are among the Scottish peasantry. On a market day, at Rotterdam, I have often been amused and pleased at overhearing the farmers, around a stall of books, eagerly inquiring for the works of Erskeyna.'

Ralph Erskine was also a poet. He himself tells us, in the preface to his *Gospel Sonnets*, that he did not write for men of learning and refinement, but for the instruc-

tion and edification of the common people; and assuredly, if tried by this standard, he has obtained extensive success. A vast number of impressions of the *Gospel Sonnets* have been printed both in Britain and America, and they are still extensively popular. The following note occurs in the biography of Andrew Fuller, a man to whose clear judgment and masculine understanding the religious world is under the very highest obligations. Speaking of his first religious impressions, he says: 'One day I took up Ralph Erskine's *Gospel Sonnets*, and opened upon what he entitles a "Gospel Catechism for Young Christians; or, Christ all in all, and our Complete Redemption." I read, and as I read I wept. Indeed, I was almost overcome with weeping, so interesting did the doctrine of eternal salvation appear to me.' Some years ago, a paper appeared in the *Fife Herald*, believed to be from the pen of Professor Gillespie of St. Andrews, in which he strenuously vindicates for Erskine a much higher place as a Christian poet than it has been usual to claim for him. 'His appeals to the heart,' he affirms, 'are so truthful, and in particular to the heart in which he was particularly interested,—the heart of a Christian,—that he requires only to be read under the atmosphere of right Christian sentiments to be fully appreciated and greatly and justly admired. Brought acquainted with this author in early life, many of his more catching couplets have so identified themselves with the general current and character of my thoughts, that they have become as it were a part of my moral constitution, and associated with all that is fresh and lovely and endearing in recollections of youth.' Of the specimen which he gives in illustration of his statements, I shall quote only a single verse, premising that he says 'he will boldly

venture to assert that nothing ever exceeded it in true pathos and moral energy:'—

'Death is to us a sweet repose:
The bud was op'd to show the rose;
The cage was broke to let us fly,
And build our happy nest on high.'

From another of his odes, entitled 'Earth despicable, Heaven desirable,' I would select the two following stanzas:—

'I long to share the happiness
Of the triumphant throng,
That swim in seas of boundless bliss,
Eternity along.

Down with disdain earth's pomp I thrust,
Put tempting wealth away:
Heaven is not made of yellow dust,
Nor bliss of glittering clay.'

Though it is necessary, in speaking of the memory of Ralph Erskine, to advert to his excellences as a Christian man, a Christian minister, and a Christian poet, yet I would freely acknowledge that it is not on these that I would rest his peculiar claims to our admiration and gratitude. There are many who may justly claim equality with him in all these respects; but he has claims, which are shared by few, to the admiration and gratitude not merely of the Secession Church, but of our country at large. I refer to the part which he took in seceding from the Church Establishment. Overlooked or misinterpreted at the time, and not duly weighed even by historians of the present day, this transaction was, I have no hesitation in affirming, in its character and results, and in so far as Scotland was concerned, by far the most important of the last century. I have not forgotten the rebellion of 1745, by which the fate of a royal dynasty was decided; and I have called up to my

recollection the names of the kings that have reigned and died, and of the statesmen that have appeared, with the particulars of all the many stirring occurrences that have taken place in the political world; and with all these things before me, I do not hesitate to affirm that the step taken by the four ministers with whom Ralph Erskine united himself, in breaking off their connection with the Established Church, has exerted a far wider and more permanent and beneficial influence directly upon religion and religious liberty in Scotland, and indirectly upon all our civil and political institutions and interests, than any of them. To whom are the inhabitants of Scotland indebted for that measure of purity of Christian doctrine, of freedom from the galling yoke of patronage, and of strictness in the discipline of our religious societies, which exists? Under God, to the Erskines and their associates. Every one acquainted with the history of our country knows that at the period when the Secession took place, dark and ominous clouds had gathered around the Church. Errors in doctrine of the most dangerous kind were tolerated by the General Assembly; and although that court did not in express terms sanction heresy, vital truths were repeatedly wounded by its decisions. Not only was patronage established by law, the General Assembly loved to have it so, and manifested a fixed purpose to enforce the obnoxious statute in its utmost rigour. In cases where the people would not call, and the presbytery would not ordain, the presentee was thrust upon reluctant congregations by committees of Assembly appointed for that purpose, and under the protection of the military. Cases of this kind occurred in our immediate neighbourhood,—at Muckhart, Kinross, and Inverkeithing. In these

circumstances, it was not wonderful that those who trembled for the ark of God should have sought to sound an alarm to their countrymen. This was what Ebenezer Erskine wished to do in the Synod sermon which was the immediate cause of the Secession. Deeply offended by his faithful reproofs and warnings, tendered in language plain indeed and earnest, but by no means intemperate or violent, a strenuous effort was made to crush, by ecclesiastical tyranny, all such attempts. It is impossible to estimate too highly the dignified moderation and firmness with which this noble witness for the truth acted; nor is it necessary to notice the various proceedings which constrained him to leave the pale of the Establishment. Let it suffice to remind you that in May 1740, he, with the three brethren who had all along stood by his side, his brother Ralph, and three others, making in all eight ministers, were formally deposed and cast out from the Church. On the Sabbath after this decision (as we learn from Dr. M'Kerrow, the historian of the Secession), the church bells of Stirling did not ring as usual; and when Mr. Erskine went at the usual hour to his place of worship, he found the doors locked, and the congregation assembled outside. In the heat of their indignation, some proposed to force an entrance by violence, but this Mr. Erskine would not permit; but, lifting up the Bible which he was carrying with him to the pulpit, he solemnly protested that he was pursuing the path of duty, and that not he but his opposers were answerable for the events of that day. Accompanied by the congregation; he retired to a green eminence to the south of the town, and there, immediately beneath the frowning battlements of the Castle, with the Grampian mountains in the distance, and the smiling plains of the

Forth stretching out below, the services of the day were conducted. The first psalm which he gave out contains the following verses :—

> 'Unto Thy people Thou hard things
> Hast showed, and on them sent;
> And Thou hast caused us to drink
> Wine of astonishment.
>
> 'And yet a banner Thou hast given
> To them who do Thee fear,
> That it by them, because of truth,
> Displayed may appear.'

It was on that day, and in these interesting and solemn circumstances, that the standard of the Secession was first formally raised, bearing, as every eye might have seen inscribed upon it, these words: 'For Christ's truth and crown.' Under this banner Ralph Erskine had already placed himself, and in a manner which showed no less moral heroism than that displayed by him by whom it was first set up. He did not act in haste, nor under the stinging impulse of personal affront or injury. He carefully examined and deliberated, frequently and earnestly sought direction from God in prayer, and pondered all the consequences which might follow from adhering to this cause. Clearly discerning on which side truth and duty lay, he came to a fixed decision, and never looked back or wavered. The language in which he addressed his congregation at this time cannot fail to be interesting, especially to a Dunfermline audience: 'Twenty-nine years ago I received from you a unanimous call, and although I had a call at the same time from another place, where the stipend would have been larger and the charge less, I did not confer with flesh and blood, but, believing that it was the path of duty, came among you, and have never

repented doing so, God having owned my ministry with tokens of His approval. If you still continue to make choice of me as your minister, I also continue my choice of you, and judge that it is only God's immediate hand that can break the relation. If my heart deceive me not, I would rather suffer with you, — rather live on bread and water for the little time I may yet have in the world,—than to have any active hand in separating what God has joined.' It is for the course upon which he at this time entered, and for the noble stand which through life he continued to make in behalf of gospel truth and Christian liberty, that he is mainly indebted to our reverence. *Then*, not a congregation in Scotland enjoyed the privilege of choosing their own pastor; *now*, there are at least eleven or twelve hundred who would spurn the hireling that entered by any other way. *Then*, the fundamental doctrines of Christianity were in peril; *now*, in the Church which he founded, and in those which sprung from it, they have found an asylum from which I firmly believe, as well as fondly hope, that they will never be dislodged. *Then*, there was scarcely to be found anywhere, not even among the Erskines themselves and their coadjutors, scriptural views of the spiritual nature of the kingdom of Christ; *now*, such views are entertained among their successors, if you speak of ministers, by hundreds, and of the Christian people by thousands and tens of thousands, and we confidently look forward to a day not far distant when they will be universally adopted. Yes; Christ, the risen and living One, is the sole King of His Church. The kingdom over which He reigns is a spiritual kingdom; the laws by which it is governed are to be found in the Bible, and found nowhere else; and the administration of them is committed to officers whom

He has Himself appointed, and any interference on the part of civil government is an infringement of His prerogative, dishonouring to Him, and most injurious to His people. This truth is one of vital importance. It is emphatically the present truth; and if we do not mistake the signs of the times, it is destined to obtain a speedy, we would hope a peaceful and glorious triumph. Erskine and his coadjutors lighted the torch which has enabled their successors to bring forth this truth from the sepulchre in which it was interred, and conducted them to that position where, freed from the mists of prejudice and self-interest, it can be most clearly discerned and efficiently exhibited. It is for his service in this cause that we mainly honour Ralph Erskine, and for which on this pedestal we would place his statue. Long may it remain there, exerting a silent but most powerful and beneficial influence upon every passer-by, and especially upon those who come up to worship at the place where he so long proclaimed the truths of the gospel. The lines in which he describes another are very applicable to himself, and will, I hope, be often recalled by this statue, and verified:

> 'His presence grave did reverence great command,
> And crave profound respect from every hand;
> His very look could vanity reclaim,
> His countenance put levity to shame.'

POPERY AND STATE CHURCHES.

(*A Speech delivered in the Music Hall, Edinburgh,* 1850.)

DR. JOHNSTON, in moving the following resolution,—'That this meeting cannot but regard the recent division of England by the Pope into episcopal sees, and the appointment of a cardinal, archbishop, and bishops, with territorial districts and local titles, which has excited such general indignation, as the natural results of the arrogant and engrossing spirit of the Papal system, encouraged and misled by the countenance given by a portion of the Church of England to the principles and practices of the Church of Rome, by the British Parliament's liberal endowment of a seminary for the education of Popish priests, by civil rank, and especially by the disposition manifested by the Government to grant endowments to the Popish Church, and even to give a place in the House of Lords to representatives of their hierarchy,'—said the question before the meeting was not whether the doctrines of the Roman Catholic Church are true or false, neither was it whether Roman Catholics should be allowed to preach or teach their dogmas, however pernicious and false they, as Protestants, believed them to be. No one had directly proposed to repeal the Toleration Act; and he would hope there was no serious intention in any quarter

to interfere with the perfect liberty to which all were entitled of maintaining and spreading their religious opinions. Some things, however, had been uttered, the echoes of which were yet lingering about the corners of this hall,—and some things had been written (as witness the letter of Lord Winchelsea) which were rather ominous, —as if it might be necessary to check by the strong hand of the magistrate the progress of heresy; but I cannot persuade myself that there is anywhere a deliberate intention to resort to such weapons. Most firmly do I hold the great principle so well expressed by Milton: 'Though all the winds of false doctrine were let loose to play upon the earth, so truth be in the field, by licensing and prohibiting, we misdoubt her strength. Let her and falsehood grapple. Whoever knew truth put to the worse in a free and open encounter? Her confuting is the best and surest suppression.' Roman Catholics are at perfect liberty to erect a cathedral opposite every Episcopal cathedral in this city, a church opposite every parish church, and a chapel opposite every Dissenting chapel, and to appoint to these places their subtlest and most talented preachers. The question was not whether, if Popery were to gain the ascendancy, our civil liberties would be imperilled and the sword of persecution again drawn. On these points, neither the past history of this system, nor its present procedure in those countries where it enjoyed power, permitted us to entertain any doubt. But then persecution inheres in all Churches that are allied to the State; and the extent to which it is carried depends not on the tender mercies of the dominant Church, but on the spirit of the age, the conditions of society, and the numbers and power of Dissenters. The question was not whether the Pope

should be allowed to divide England into districts and appoint ecclesiastics to superintend them. For a century and a half he had been allowed, without outcry or opposition, to divide England into four districts,—more recently into eight,—and Scotland into three, and to appoint bishops deriving their titles from distant and infidel cities, and to bear rule in each of these districts. Once more, the question was not whether the Queen's ecclesiastical supremacy has been invaded. Whether the Pope or the Queen be supreme head of the Church was a dispute in which, as Protestant Dissenters, they could take no part. What, then, was the matter in dispute? It is this,—Whether the Pope shall be allowed to divide England into twelve districts instead of eight; instead of calling them districts, to call them dioceses; and to give titles to the bishops he appoints from places within the dioceses, instead of from places in Asia Minor or Palestine. If this be the whole matter in dispute, it certainly does not at first view seem to be of great importance, or to warrant the agitation and alarm which it has excited. Are not all religious parties permitted to take to themselves such titles, or to call themselves by such names as they please? Do not other Churches act in the same manner? The Free Church pronounces itself to be the Church of Scotland, and divides Scotland, not into districts, but into parishes, presbyteries, and synods, giving to each of these the names already appropriated to the Established Church. The United Presbyterian Church claimed, when its ministers were but few, to be the Church of Scotland. It, too, divides the country into districts, gives to its ministers local designations, and sets up its courts for the trial of ecclesiastical causes. Besides, we have among us

an Episcopal Church, which holds Presbyterian orders to be no orders, divides Scotland into sees, sets over them bishops with local titles, and invests them with full spiritual power and jurisdiction. It should ever be remembered that there is a wide difference between a bishop nominated by the Queen and one nominated by the Pope. When the Queen appoints a bishop, she appoints one who shall 'tythe or toll,' who shall reside in a palace, who shall enjoy a princely revenue, and who shall raise his mitred head in court and Parliament. The Pope may appoint a bishop, but, alas! he can neither 'tythe nor toll;' if he reside in a palace, his flock must build it; if he enjoy a princely revenue, his flock must furnish it; and if he appears at court or at Parliament, it must be by the summons of a sovereign or a nation. At an early period of the Reformation in Scotland, it was ruled that during the minority of the sovereign, bishops should be allowed to continue in the Church, and that no change should be made in the extent of their dioceses. There were only two small matters in which they differed from the old bishops. The one was that they did not possess their authority, the General Assembly having possessed themselves of this; the other, that they did not possess their revenues, the nobility having seized upon the church lands and revenues. Our forefathers called these bishops 'tulchan bishops.' A tulchan is a calf-skin stuffed with straw, set up to make the cow give her milk more freely. So it is in this case. The Queen's bishops are palatial, princely, and parliamentary bishops. The Pope's bishops are but 'tulchan bishops,'—calf-skin and straw bishops,—figures set up to make the cow give her milk more freely. Should an attempt be made to prohibit by a penal

statute the setting up of these tulchans, the result will be as it has never been before in such cases. Henry VIII. not only erased the name of the Pope from the mass-book, but also forbade its introduction into any new book that might be printed in his dominions, and enjoined that it should be carefully blotted out of every book that was sold; 'as if,' adds the historian Hume, 'such precaution could abolish the name from the language, or as if such persecution did not imprint it more strongly in the memory of the people.' Forbid by statute that Nicholas Wiseman shall be called Cardinal Archbishop of Westminster, or that Dr. Ullathorne shall be called Bishop of Birmingham, and you but imprint these titles in the memories of their people, and make them tenfold more of a cardinal and a bishop. Is there, then, no cause whatever for alarm? and can no good reason be assigned for the irritation and tumult this proceeding has occasioned? Far am I from thinking that there is no cause for alarm in the aggressive movements of Popery; and most anxious am I, that instead of being engrossed with the mere leather and prunella of the matter, the attention of the community should be fixed upon its real significance. There was cause for alarm. There was cause for alarm in the ignorance of large masses of the population, both in our manufacturing towns and rural districts; for Popery was the religion of ignorance. It was by the education of the people that the progress of Popery was to be arrested. Let the light of knowledge pervade the dark places of our land,—that light which is diffused by an open and read Bible,—and Andrew of Ceramis and James of Limyra will cease to insult the intelligence and piety of Scotland, well knowing that such a document as the one issued by them would only excite merriment, contempt, and indignation.

There was also cause for alarm in the tractarianism of a considerable portion of the clergy of the Church of England. If the Queen and the Government permit persons who are Papists in all but the name to remain in the Church of England, and to minister at her altars, their opposition to Cardinal Wiseman and his suffragans will prove only a delusion, a mockery, and a snare. But more than this must be done,—the evil must be traced to its source, and that formation must be purified. Oxford and Cambridge must be rendered national institutions. The government of them must no longer be handed over to ecclesiastics, under whose management they have become nurseries of Romanism, intolerance, and bigotry; and means must be formed to throw open to all classes the advantages which these seats of learning are capable of imparting. Once more, I admit there is cause for alarm. There is cause for alarm in the well-known disposition of the leading statesmen of this country to endow Popery. Dr. Johnston, in proof of this, made several quotations from the speeches of Lord John Russell, Sir George Grey, Lord Monteagle, etc., after which he went on to say that what was needed was that the country should constrain the Government and statesmen of all classes to retrace their steps, and renounce for ever the project of endowing the Roman Catholic Church, and not the Roman Catholics only, but any Church or party whatsoever. This great country was almost constantly agitated by ecclesiastical dissensions. There was the Disruption in Scotland, and the Hampden and Gorham controversies in England; and the great panacea proposed by modern statesmen for these acknowledged evils was to lessen, if not remove, the injustice of establishments by the endowment of all parties. Make all these turbulent ecclesiastics

State stipendiaries, and then, having the control of the purse, we shall be able to preserve among them peace and order. It was not difficult to show them a more excellent way,—place all parties on an equality by paying none.

EDUCATION.

(*Speech delivered at Dunfermline*, 1850.)

DR. JOHNSTON, in proposing the first resolution, to the effect 'That parochial schools have long been inadequate to meet the educational wants of the community; that this deficiency has not been supplied by private schools, numerous and, in many cases, efficient as they have proved; and that unless this great destitution be speedily checked, it will degrade Scotland from the high rank she has been wont to hold among the nations of the earth,'—said Scotland was deeply indebted to those distinguished men who were instrumental in effecting the Reformation from Popery; and part, at least, of the obligations which she owed to them arose from the interest which they took in the education of the great body of the people. Dr. Robertson said that the Roman Catholic Church, at the time of the Reformation, had possession of two-thirds of the landed property of Scotland; and that when the Reformation took place, the court, the courtiers, and the nobility seized hold of this vast accumulation, and divided the spoil amongst themselves. No sooner, however, had the Reformed Church been established, than the more distinguished members of that Church began to insist that provision should be made from the funds of the Reformed Catholic Church for the support of the ministers of

religion, for the support of schools, and for the support of the poor; and that the remainder, if there were any, should be applied to the purposes of the State. It might be interesting to mention in that place, that David Ferguson, the first Protestant minister in Dunfermline, took a leading part in this matter, and rendered himself distinguished by his zeal and devotion in the cause. In a sermon preached before the Regent Murray and the General Assembly in Leith, Ferguson made the following pregnant remarks on the subject:—

'Our youth also aucght to be nourishit and maintenit at the schuils that thairout of efterward micht spring precheirs, counsellouris, physiciounis, and all other kind of lernit men that we have neid of. For the scheulis are the seid of the kirk and commonwealth, and our children are the hope of the posteritie, quhilk being neglectit, there can be naithing looked for bot that barbarous ignorance sall overflow all. Quhat then is to be done, but that the preichers of God's word be reasonably sustenit, seeing thair is eneuch and over mekle to it, the schullis and the pure be well providit as they aucht, and the tempillis honestly and reverently repairit, that the pepile, without injurie of wynd or wedder, may sit and hear Goddi's word and participat of His haly sacraments. And gif thair restis ony thing unspendit quhen this is done (as na dout thair will) in the name of God let it be bestouit on the nixt necessarie affairs of the welth, and not on any man's private commeditie.'

Excellent sentiments these. Ferguson had apparently no idea that the property of the Church was the property of the Church absolutely. He appeared, on the contrary, to have looked upon it as national property, and to have thought that it should be applied to national purposes.

That was just the opinion which I hold respecting the church property at the present moment. The Reformers were far-seeing, patriotic men, and the system of education which they advocated and sought to institute was not a system of mere elementary education. The principle laid down in the First Book of Discipline, which was drawn up by Knox, Ferguson, and others, their coadjutors, was this, that wherever there was a church there should be a school; that in every notable town there should be a college, or what would now be called an academy or grammar school, where the arts—that was, logic, rhetoric, and the languages—should be taught by teachers paid out of the national funds; and that there should be at least three universities in Scotland. That was the system which the Reformers wished to establish, but which they were unable to carry into effect. About the end of a century after that, the parochial schools were instituted in Scotland; and little as he now thought these institutions adapted to the circumstances of the country, and much as he thought they stood in need of reformation, for the period they were excellent schools, and had done an immense deal of good in Scotland. I do not hesitate to say that there were very few in that meeting who had not received their education in the parochial schools, and I for one shall never forget the obligations I owe to these educational institutions. But the education most valuable and most suited to one period in the history of a country might be most inadequate and most unsuitable to another period, and so I think have become the parochial schools in Scotland. A very few observations would show this to be the case. In the first place, it was quite obvious that the parish schools were inadequate, and not in sufficient numbers to supply the wants of the country.

Even Dr. Robertson, in his late speech before the Commission of the General Assembly, admitted the existence of educational destitution, though he thought it did not prevail to such an extent as some imagined. The ground upon which I come to the conclusion that there is a very great want of education in Scotland was this :— I believe that at the present moment there are about three millions of inhabitants in Scotland, of whom one-fifth, or 600,000, ought to be at school. In Bavaria, with a population of four and a quarter millions, one out of every four of the inhabitants was at school; and in Pennsylvania, with a population of 1,700,000, one out of every five. Now there ought to be at least an equal number under education in Scotland; but what were the facts of the case? Dr. Cook, the convener of the General Assembly's Committee on Education, recently published some educational statistics, the accuracy of which I will neither admit nor deny; but, taking them as I find them, it appears from Dr. Cook's statement that there were about 5042 schools in Scotland. Of these, there were about 1100 parish schools, properly so called; and Dr. Robertson stated in his late speech that there were 86,000 children educated at the parochial schools in Scotland. Now, taking that statement as it stood,—certainly not an under-estimate,—it would give 78 scholars at each of the parochial schools; and, admitting that the same number attended each of the other schools, it would give 400,000 as the whole number of children at school in Scotland, or less by one-third of the number who ought to be at school over the country. When they tested these results by minute investigation over less extensive fields, they were brought materially to the same conclusion. Dr. Buchanan, in his valuable pamphlet,

entitled *The Schoolmaster in the Wynds*, stated that in the Tron parish in Glasgow, with a population of 10,000, out of 1586 persons who ought to have been at school, he only found 546 who were receiving any kind of education; in other words, two out of every three were allowed to grow up in the grossest ignorance; and the same was the case in many other parishes. Try the matter in another way. In 1836 there were 2900 persons tried for crime in Scotland. Of these, 540 were not able either to read or write, and 1436 could read and write imperfectly; in other words, nearly 2000 of these criminals could derive no advantage, and were not likely to derive any pleasure, from reading or from writing. I believe that many did not take that interest in the educational movement which they ought to take, merely because they did not see the evil sufficiently, nor the necessity for exertion. It was time, however, that they should become alive to the fact that if they permitted matters to go on as they were now doing, Scotland, instead of being, as she had formerly been, one of the best educated nations in the world, would speedily sink far below many other countries, and Scotchmen would no longer be distinguished for their prudence, diligence, and information. The question now came to be, What ought to be done? Some would propose to extend the present system; and very recently the Duke of Argyll, in his place in Parliament, insisted that there should be no radical change made in the existing system. I do not know what his Grace meant by a 'radical change;' but if he meant that they were simply to erect new schools, and to place them in the hands of the parochial clergy and heritors, and that the individuals appointed as teachers must be members of the Established Church, then he took

leave to say that a proposal more monstrous and more unpatriotic could scarcely be made by any individual. The Established Church of Scotland—and I speak without the slightest feeling of bitterness—was no longer the national Church of Scotland. No institution deserved to be called national from which a majority of the people dissented, and such was the case with regard to the Established Church of Scotland. Sir George Sinclair stated that in the counties of Caithness, Sutherland, and Ross, containing a population of 146,000, and embracing 76 parishes, there were only 2500 ordinary hearers in all the churches; that was to say, there were only 33 persons on an average who actually heard the gospel preached in each of the parish churches. The honourable baronet added that the case was still worse in Orkney; and every one knew the miserable condition of the Established Church in Edinburgh, Glasgow, Aberdeen, Dundee, and Paisley, and the other large towns in Scotland. The Marquis of Lansdowne, in replying to the Duke of Argyll, said it would be better to extend the Government scheme in Scotland. Now, to that scheme I have as decided an objection as to the extension of the present parochial system. I object to it because it was unjust in operation, difficult in application, and fitted to be attended with injurious results. I object to it because it was nearly like an endowment of truth and error, and because it furnished Government aid for the teaching of all kinds of religion. Roman Catholics were at the present moment receiving grants from the Government for the purpose of teaching their doctrines to their children; and when I recollect that the leading members of the Government had repeatedly expressed their intention to endow Popery in Ireland, upon the occurrence of the first

favourable opportunity, I am not in the least surprised that they should seek to extend their scheme in Scotland. I maintain, moreover, that the Government scheme was difficult in operation, and that it did not meet the necessities of the case, inasmuch as, whilst it gave aid to those who were able to help themselves, it made no provision for those who were not in a position to help themselves. But supposing the Government scheme acted upon all over the country, what would be the result? Why, each sect would find it necessary to erect schools in self-defence; and in Dunfermline, for example, they would have first a Roman Catholic school, then an Episcopal school, then an Established Church school, next a United Presbyterian Church school, next a Free Church school, then a Baptist school, and many others, all teaching their own peculiar doctrines, and all supported by the public money. Would not that be a disgraceful waste of the national funds? And then they must consider the injurious effects which would be produced by such a system upon the public mind. I am convinced that it would tend more than anything else to increase and foster those sectarian feelings which now unhappily prevail to so large an extent among the community. The question then returned, What was to be done? I would advise them to adopt the plan which had been so lately signed by men belonging to all religious denominations in the country, for by doing so they would in the first place get rid of all tests as applied to teachers, and no man would be permitted to say, 'Before you are allowed to teach in the national schools, you must sign the Confession of Faith, and take all the tests which have hitherto existed in Scotland.' Tests had been found utterly worthless in the Universities. They had there only operated for evil, and their only effect had been to

let in the men whom the people wished to keep out, and to keep out the men whom the people wished to put in. Men of no religion could easily swallow any kind of test, while men of principle felt themselves shut up when required to subscribe anything which they did not believe. And here I would take the liberty of making a remark, and I do so with the greatest pain, because, as a member of the United Presbyterian Church, I feel myself called upon to declare that I cannot agree to the resolutions recently adopted by the United Presbyterian Presbytery of Glasgow. I do not concur in these resolutions, because, according to them, a new test would be introduced quite as obnoxious in principle and as injurious in practice as that already in existence. One of the resolutions was to the effect that no man should be admitted as a teacher in the Normal School who was not willing to receive instruction in the Bible and Shorter Catechism; and that no man should be permitted to become a teacher in Scotland who had not a certificate from a Normal School, and who was not willing to subscribe the Confession of Faith and Shorter Catechism. Now, I for one could not consent to any such arrangement, and I believe that the great body of ministers and people of the United Presbyterian Church would object to the course which had been proposed in the Glasgow Presbytery. With regard to the plan lately issued by the friends of national education in Edinburgh, I would have them to remark that, whilst it called upon the State to provide secular education for the community, it gave them also what I regard as the best security for having religious instruction imparted to their children at the schools. As the chairman had stated, they had at present no security that religion would be taught in the parish schools, except the will and pleasure of the heritors

and parochial clergy; but I hold that, according to the scheme now proposed, that security would be placed upon the best and surest foundation, namely, upon the attachment felt by parents throughout Scotland generally for a religious education to their children. The statement that the people did not care about religious teaching, I regard as a foul libel upon the parentage of Scotland. I defy any man to point to any one of the adventure schools now in existence where religion was not taught, or where any form of dangerous error was taught. In all the Voluntary schools in Scotland, religious was combined with secular education; and if they found such to be the case, they had no reason to quarrel with the security held out in the new scheme for the religious education of the young.

UNIVERSITY TESTS.

(Speech delivered at Dunfermline, 1852.)

In moving the first resolution, to the effect that it was the opinion of the meeting that all tests affecting the lay and secular chairs of Universities in Scotland should be abolished, Dr. Johnston said that the Act by which the University tests were presently in operation was passed in the year 1707, usually called the Act of Security, and which was embodied in the Act of Union between Scotland and England. That Act was expressed as being of perpetual force, and it was upon it that University tests were based. The words of the Act were, that 'all professors, before being admitted to any professorial chair, should subscribe the Confession of Faith of the Church of Scotland, and that they should practise and conform to the practice and worship of that Church, and neither directly nor indirectly attempt the subversion of them.' When this law was first imposed, there were scarcely any Dissenters in Scotland,—almost the only ones being Catholics and Episcopalians; and it was not on account of the faith of these parties that this Act was brought into operation to exclude them, but because of their political opinions. The Government was naturally unwilling that parties who leaned towards the family of the Stuarts should be raised to any situation in which the instruction of youth should be entrusted to them. Circumstances were now, however, changed. There were no Jacobites in the country to be

Cambridge, and was elected to a chair in the University of St. Andrews. By some mistake, instead of having the test taken by professors presented to him for signature, the test taken by ministers of the Established Church was signed by him, without his being aware of it. As that test contained an abjuration of Episcopacy, the authorities of Clare Hall attempted to deprive him of his Fellowship; but when the matter was taken before a court of law, it was decided that it was just the same as if he had not signed any test at all. These instances showed the absurdity of University tests. But it might be said, when they were so easily evaded, where was the harm of them? There was harm enough, certainly, when parties signed what they never read, or if they read, never believed. To men who could sign these tests, not as articles of confession, but simply as articles of office, they were certainly no barrier. But to men who were possessed of principles of high honour, and who might be expected to instil these principles into the minds of their pupils, they were a very great barrier; and these were the persons, above all others, whom it was most desirable to secure as instructors of youth. But by these tests, persons who would be the most desirable teachers of the young were excluded, and others who should not be admitted were admitted freely. Although these tests were not always enforced, still, when a professor was elected to a chair, he was completely at the mercy of a number of parties who could compel him to take the test. Any member of the Town Council or any member of the Senatus could compel him to take it, or resign the chair to which he had been elected. It lay like a dormant viper, which might be roused to sting him at any moment. But who were the parties who contended so strenuously for these University

tests? They were not supported by the inhabitants of Scotland generally, nor by the Universities. The University of Edinburgh and two others memorialized Government a few years ago on the subject, and although the other two did not join in that memorial, they were not hostile to it. Almost the only supporters of these tests were the ministers of the Established Church. They were not supported even by the adherents of the Establishment. They had an example even in that very meeting of one of the most enlightened adherents of the Established Church seeking to get these tests abolished. Speaking generally, almost the only persons who contended for these tests were ministers of the Establishment; and I have no doubt that petitions would be presented from the Presbyteries, Synods, and Assemblies composed of these gentlemen against the Bill presently before Parliament. A good many years since, it was proposed in the General Assembly that the law should be relaxed, so as to admit parties holding evangelical principles; but so strongly did they cling to the tests, that even this was rejected. Doubtless the General Assembly now about to meet would petition Parliament not to pass the Bill now before the House into a law. Well, what would be their arguments? They will say with amiable simplicity, overlooking all the great changes which have taken place in Scotland during the past fifty years, that the Act of Union is so sacred that it would be sacrilege to meddle with it, and that the right of teaching belongs to them, the ministers and adherents of the Establishment, exclusively. Were the Universities of Scotland appendages of the Established Church, these might be good arguments; but they appeared ridiculous when placed side by side with the opinion of a Royal Commission composed

of four Lords of the Court of Session,—safe men in this matter, if there were safe men in the country. That Commission said that 'the Universities of Scotland, neither by their institution nor endowments, nor by their means for education, were to be regarded as appendages of the Established Church; that they were designed for education to the country at large; and, with the exception of the tests taken by professors, were no more connected with the Established Church than with any other.' Now, with respect to the Act of Parliament known as the Act of Union, that Act was said to be unalterable, which was neither more nor less than an absurdity. No preceding generation could frame an Act which could direct and control a succeeding generation how they should act, or what they should do; and the men who made these statements well knew that that Act, which they referred to as inviolable, had again and again been violated and broken, and that with their own approbation. One stipulation of the Act was, that no article of provision should be introduced from Ireland into Scotland, lest the tillage of the latter country should be discouraged. Then, again, heritable jurisdictions had been abolished. There had been an extension of the franchise and an increase of the number of members sent to Parliament. All these were contraventions of the Act of Union. How, then, could it be unalterable? and if it was not unalterable, how could it stand in the way of legislation on this subject? If I myself had the least thought that the maintenance of these tests was for the benefit of science, literature, and religion, I certainly would not advocate their removal; but because I believe that the very reverse was the case, I earnestly hope the meeting will agree to petition Parliament for their abolition.

REV. THOMAS GILLESPIE.

(*Speech at the Celebration of his Centenary, at Dunfermline*, 1852.)

It is a dangerous thing for a man to erect a monument to himself. On an eminence in the extensive and beautiful grounds of the Duke of Northumberland, one of the dukes—the one, I believe, whose character is so graphically sketched by Mr. Disraeli in *Coningsby*—has thought fit to rear to himself a tower, on which there is an inscription in Latin to the following effect: 'Look around! I measured out all these; I arranged, I planned; many of these trees were even planted by my hand.' No inscription could be more unfortunate. The first word reminds every reader of the celebrated epitaph on Sir Christopher Wren, the architect of St. Paul's Cathedral—'Circumspice;' and the rest cannot but suggest a well-known portion of a distinguished epic on the death of cock-robin—'I, said the fly, with my little eye, I saw him die.'

It is a dangerous thing for a man to have a monument erected to him before his death, for events may occur which may convert it into a pillory. In one of the squares of Coblentz, the Prefect, on the occupation of Moscow by the French, erected a monument with this inscription: 'To the great Napoleon, in honour of the immortal campaign of 1812.' In 1813—one short year

afterwards—the city of Coblentz was occupied by the Russians, then on their march to Paris. Colonel Mardenke, who had been appointed Russian commander of the city, left the monument untouched, but under the inscription caused the following words to be engraven: 'Seen and approved by the Russian commander of Coblentz in 1813.' The zealous Prefect had obviously been a little premature.

It is a dangerous thing for a man to have a monument erected to him *very soon* after his death. There are some men whose fame does not keep; and it is very awkward to have people asking, when they see an expensive structure, and even after they have read a long and laboured eulogy, 'But who was he? and what did he do to benefit his country or the world?' Edinburgh is a city of monuments. You can scarcely turn a corner but you come upon a pillar, or a statue, or something of that sort. There is a very lofty pillar, surmounted by a colossal statue, in St. Andrew Square. Did you ever ask, as you passed it, any of those whom you met, whose it was? You would at once receive for answer, 'Oh, 'tis the Melville Monument.' But you must not ask further, for not one out of ten of the inhabitants of Edinburgh or of Scotland could tell you who Melville was; and the remaining tenth, though pressed ever so closely, could not tell you a single word which Melville ever uttered, a single line which he wrote, or a single action which he performed, which entitles him to the grateful remembrance of posterity. How different with him whose memory we are this evening met to cherish! His fame has increased with the lapse of time. From his ecclesiastical superiors, while living, he experienced most unjust and cruel treatment; and, as in the case of Calvin, no stone has been

erected to tell where his ashes have been deposited, yet he lives in the hearts of thousands of his countrymen, and churches have been called by his name. Were a stranger to enter this assembly, and to ask, 'Where is his monument?' we would say, 'Look around;' nor have we any objection that his most violent opponent should write under it that he has seen and approved of it. And if any one were to put the question, 'Who is Gillespie?' there are hundreds now hearing me who could give him such an account of the origin and principles of that body which took its rise from him, as would show that he was entitled to the love and veneration of all good men.

This is the duty which you have seen fit to devolve upon me; and in discharging it I shall direct attention to three epochs in the life of Mr. Gillespie, around which may be grouped all that requires, at such a meeting as this, to be said respecting the origin and principles of the Relief Church.

In the year 1728, Thomas Gillespie and his mother set out from Clearburn, in the neighbourhood of Edinburgh, to attend on the dispensation of the Lord's Supper at Galashiels. Gillespie was then a youth of twenty years of age, and the only son of his mother, who was a widow. The journey, there can be little doubt, had been undertaken at her solicitation, for as yet—although she had earnestly endeavoured to impress the truths of religion upon his mind, with many prayers and tears—her son had given no evidence of having felt their saving power. She expected that the leading evangelical ministers of the South of Scotland would be collected at Galashiels, and she desired 'to feed her kid by the tents of these shepherds.' Nor was she disappointed. Boston, the best minister the Church of Scotland then enjoyed,

was there; and, not contented with listening to his public discourses, she obtained a private interview with this distinguished man, and disclosed to him all her maternal fears and anxieties respecting her son. What passed at this interview—at which both mother and son were present—we have not been told; but this we know, that it resulted in the conversion of Gillespie. This, to Mr. Gillespie himself, was by far the most important event of his life, and it laid the foundation of all his future usefulness and greatness. Without godliness there can be no true greatness. Men may possess learning, talent, and genius; they may occupy the highest places of power and influence; they may gain battles, and found empires; listening senates may hang with rapture upon their lips, and the destinies of nations may be determined by their counsels; statues may be erected to them in every city, and funereal pomps may be decreed to them;—but, wanting godliness, they want an element of character essential to true greatness. He and he only is a really great man of whom it can be said, as of John the Baptist, 'He was great in the sight of the Lord.' Tried by this standard, how few, alas! how very few, of the world's great men would abide the test!

The second incident to which I would advert took place in this town on the 19th of August 1741. The bell has been rung, and the Presbytery of Dunfermline has assembled in the Abbey Church,—that church from which Ralph Erskine, though no longer a member of presbytery, has not yet been finally ejected, but continues, in spite of their authority, to preach in it once every Sabbath. The attendance upon this court is more numerous than usual, and indicates that business of more than ordinary interest is to be transacted. A presentation and call to the church and parish of Carnock, in favour of Mr. Gillespie, is to be

decided upon; and if you listen to the minutes of presbytery as they are read, and observe what takes place, you will discover that there are peculiarities in the case which render it somewhat perplexing and difficult. The presentation has been opposed by Colonel Halket, a heritor in the parish of Carnock, the progenitor of the present Sir Peter Halket of Pitfirrane, on the ground that Mr. Gillespie was neither licensed nor ordained by the Church of Scotland, and that he had refused to sign the Confession of Faith. In the present day, such objections, if substantiated, would prove fatal to any presentation, but a hundred years ago less importance was attached to them. Neither of them is denied. It comes out (the presentee makes no attempt to conceal any part of his history or any of his opinions), that after pursuing his studies at the University of Edinburgh and the Theological Hall of the Church of Scotland for eight sessions, he had gone, in the last year of his course, first to Mr. Wilson of Perth, the professor appointed by the Seceders, but, not approving of their plan of doctrine, had left and gone to Northampton, and enjoyed for a year the instructions of the celebrated Dr. Doddridge; and that he had been not only licensed, but ordained as a minister at large, by Dr. Doddridge and some other Independent ministers of that neighbourhood. It is then quite true that he was neither licensed nor ordained by the Church of Scotland. Nor is the other objection altogether without foundation. Mr. Gillespie is a strict Calvinist, and thoroughly agrees with the Confession of Faith in all its doctrinal articles; but before signing it there is one point on which he craves to offer an oral explanation,—and what is that point? It relates to the statements contained in the Confession and Catechisms respecting the power of the civil magistrate in matters of religion. With these he does

not acquiesce. This incident deserves to be very carefully weighed. It furnishes a key to the whole of Mr. Gillespie's future procedure, and fully discloses at once his conscientiousness and the liberality of his sentiments. On this point he was in advance of the age,—of the Erskines and their compeers, as well as of the members of the Establishment,—and may be said to have anticipated the course which, not without much disputation and division, the Church with which we are connected adopted fifty or sixty years later. According to the Larger Catechism, 'the tolerating of a false religion' is one of the sins forbidden in the second commandment; and, according to the 20th chapter of the Confession, 'those who publish opinions contrary to the known principles of Christianity, or opinions which in their own nature or in the manner of publishing them are destructive of the peace and order which Christ has established in the Church, may be proceeded against by the censures of the Church, and by the power of the civil magistrate.' I honour Mr. Gillespie for taking exception to such doctrines. Ingenious men may find out some non-natural sense in which to receive such passages, and yet repudiate persecution. Understood in their plain and obvious meaning, they certainly authorize the civil magistrate to decide theological disputes, and to repress error by the only weapon which he wields—the sword. How weighty and how valuable, then, the little clause inserted in one of the questions proposed to ministers and elders of the United Presbyterian Church at their ordination: 'It being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion.' But how did the presbytery deal with Mr.

Gillespie and his presentation? All honour to them for their wisdom and Christian forbearance. They acknowledge him as a duly licensed and ordained minister, although receiving these from English Independents. They allow him, with the explanation which he had given, to sign the Confession; and, having prevailed upon Colonel Halket to withdraw his opposition, proceed in the usual way to his settlement in the parish of Carnock.

This scene will in some respects have prepared you for the only other to which it is necessary to solicit your attention. Imagine yourselves present in the General Assembly of the Church of Scotland, on Saturday, 23d May 1752. The meeting is held in the old aisle, long known as the Assembly Aisle. Dr. P. Cuming, Professor of Ecclesiastical History in the University of Edinburgh, the leader of the Moderate party in the Church, and the recognised channel through which the Government patronage was dispensed, and withal a somewhat fussy and pompous personage, occupies the Moderator's chair, and the Earl of Leven is Royal Commissioner,—a nobleman who had been accustomed, in this capacity, to take order somewhat openly and peremptorily, that unity and peace should be preserved in the Church. Robertson—afterwards well known as Principal Robertson—and Home, the author of *Douglas*, though both young men, are the leaders in the transaction which we are about to witness. Mr. Gillespie is a member of this Assembly; and when he left home to attend it, he was lying under no scandal affecting his character, involved in no process, and apparently exposed to no danger relative to his status as a minister of the Church. So far from this, wherever he was known he was respected as a humble, pious, faithful minister of the gospel. How comes it, then, that on this

before the tokens were distributed, he stated as his terms of communion: 'I hold communion with all that visibly hold the Head, and with such only.'

Such of you as have followed this brief narrative of the origin, will have no difficulty in discerning the distinctive principles of the Relief Church. This Church was founded to afford relief to the Christian people from the yoke of patronage, and to Christian ministers from the tyranny of ecclesiastical courts. Its testimony on these points bore a close resemblance to that of the Secession Church, and both have been followed by the equally decisive testimony of the Free Church. At the time when Mr. Gillespie was deposed, there were not forty congregations in the whole of Scotland that enjoyed the privilege of choosing their own ministers; now there are 1400 congregations in the enjoyment of this privilege. But they enjoy it in connection with another privilege,—the privilege of paying their own ministers; and so much are we satisfied of the necessity and importance of both, and of their indissoluble connection, that we are resolved to do all in our power to extend them to the 1100 congregations yet in bonds. We sympathize with these 1100 congregations when they groan under the galling yoke of patronage; and we think we can point out to them an honourable and scriptural method of deliverance. Nay, such is our regard for them, we even purpose to treat them as birds sometimes treat their young, when they are afraid to fly or to leave the nest,—we purpose to drive them from their endowments, in the full conviction that they only require to put forth their own resources to secure all the blessings of Christian order and liberty.

Had the Church which Mr. Gillespie set up been

passion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me.' Earthly friendship is often broken by misconduct on the part of one or other of the parties. Some thoughts are thus suggested. If friendship with Jesus depended upon our good conduct, how short would be its duration! But the Saviour does not take offence if we truly put ourselves in His hands. When Peter, upon the day of the Saviour's trial, thrice denied Him, would it have been wonderful if the Saviour had cast him off and left him to suffer the consequences of his fault? But how did the Saviour repay him? He turned upon him a look of reproach so mingled with compassion and love, that Peter's heart was so touched that he went out and wept bitterly, and from that moment Peter's fidelity to the Saviour was never shaken. So does Jesus in regard to every one of His friends. He is long-suffering and kind, though their conduct to Him may be often altogether indefensible. He draws them to Him again with the cords of love. Earthly friendship, when even unbroken, must at last be broken asunder by the stroke of death. Jesus wept at the grave of Lazarus; and how many of us have been called to weep at the graves of our friends! The friendship between Jonathan and David was very ardent. We find it stated that the soul of Jonathan was knit with the soul of David, and that Jonathan loved him as his own soul. But Jonathan fell in war in the defence of his country; and David, we find, describes his feelings in one of the

s in any language. We find him saying:
Israel is slain upon thy high places: how
fallen! Tell it not in Gath, publish it
s of Askelon; lest the daughters of the

Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!' But, as you are well aware, death, which breaks asunder every human tie, does not break asunder the tie which connects the friends of Jesus with Him. So far from breaking asunder the tie by which He is bound to them, it brings them into a nobler and more endearing fellowship, and we are able to say, 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.'

But I observe, that not only does Jesus own Lazarus as His friend, but that when He speaks of him as having died, He says, IT IS SLEEP. It is very natural to employ such a term as this. Many of you, I daresay, may have looked upon a corpse immediately after death has taken place, but has not painfully changed the dead one's

features,—when the closed eyes, the silent lips, the motionless frame immediately suggest the resemblance of such a death to sleep. But a few years ago, Mr. Stark of Ayton, the minister under whom the departed was brought up, died. It was on the Sunday after the last communion, when he had been twice at church. In the evening he took up a French volume of sermons, and began to read. He lay quietly down. His wife, who was in the same apartment, thought that he had fallen asleep; but he had fallen into the sleep of death—he had died.

Not only is the expression fallen asleep naturally in such circumstances employed. It must be remembered that there are other ideas of the matter to be suggested by it. When a man falls asleep after the labours of the day, his labours are forgotten,—he has no cares or anxiety. So with the Christian. When he falls asleep in death, all his cares, fears, and all his dangers have been brought to a close. Sleep, too, has been described as 'nature's kind restorer—balmy sleep.' When a man sleeps, he does not cease to live. All the functions which are necessary to life are performed as before. And so it is when the Christian dies,—he does not cease to live. His soul is better for it. He continues to think, and feel, and act; and even in regard to the body, it is in a state of rest, from which it shall yet be raised uncorrupted and refreshed.

And this leads me to the last topic, namely, that Jesus says of Lazarus, 'I go to AWAKE HIM OUT OF SLEEP.' Who but a divine person could have used language such as this? When the centurion came to our Lord and applied to Him about his servant, Jesus said, 'I will go and heal him.' What earthly physician could have used language such as this? He could only have said, 'I will

go and see the patient, and do what I can to restore health;' but the Great Physician says, 'I will go and heal him.' And so in like manner, after intimating that Lazarus was dead, He said, 'I will go and awaken him out of sleep.' He did not overrate His power. When He came to the cave where Lazarus had been interred, and when the stone had been taken away from the mouth of it, He cried with a loud voice, 'Lazarus, come forth;' and he instantly obeyed—the dead man rose to life and came forth. What the Saviour did on this occasion is but a pledge or earnest of what He will do in regard to those that sleep in the jaws of earth, and who are His friends. His own declaration and promise is contained in these words: 'For the hour is coming in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.'

It was the belief in this that influenced us when we committed to the grave a few days ago the body of your deceased pastor,—committed it to the grave in the hope of a blessed resurrection. We cherished the hope that what we then sowed in corruption should be raised in incorruption,—that what we then sowed in dishonour should be raised in glory,—that what we then sowed in weakness should be raised in power,—that what was sowed a natural body should be raised a spiritual body: 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory.'

Dr. Johnston, your late pastor, was born at Ayton in the year 1800. After completing at the University of Edinburgh and the Secession Divinity Hall the usual

course of education prescribed to candidates for the ministry, he was licensed by the Presbytery of Coldstream to preach the gospel in the spring of 1825; and on the 12th of April 1826, after a short career as a probationer, he was ordained over the congregation of Ecclefechan. In 1830 this congregation addressed to him a call to be their minister, but the Synod saw fit to continue him in Ecclefechan. Next year your call was renewed, and in June 1831, somewhat more than forty years ago, he commenced his ministry among you. I do not need to tell you how faithful and affectionate, how diligent and successful, that ministry has been: of these things ye are his witnesses. Possessed of good natural abilities, of a ready memory, of great warmth of heart, and of a pleasant voice, his services in the pulpit were always acceptable and efficient. He did not neglect the gift that was in him, but gave attendance to reading, to exhortation, to doctrine. His chosen themes of discourse were the fundamental doctrines of Christianity,—the depravity and guilt of man, the divinity and atonement of Jesus Christ, justification by faith, the necessity of a holy life, the certainty of a future judgment, and the eternity of future happiness or of misery by which it will be succeeded. By fully and simply exhibiting the truth on these all-important subjects, he sought to commend himself to every man's conscience in the sight of God; and were he permitted to address you from that world into which he has entered, he might truly say, 'I take you to record this day that I am clear from the blood of all men, for I have not shunned to declare unto you the whole counsel of God.' Nor was he less assiduous in pastoral labours. He strove to visit regularly all the families of the congregation; and there are many here who must be able to

tell how kind and attentive he was in every case of sickness or bereavement. The various missionary and benevolent associations connected with the congregation, if not originated by him, were very largely indebted for their prosperity to his earnest and liberal support. Much as he loved his congregation, and diligently as he laboured and prayed for its prosperity, he was far from confining his labours to them. The denomination with which he was connected had no more enlightened or ardent friend than he was. He was ever most willing to give time and counsel and money to advance every scheme which promised to diffuse the principles of the denomination or to increase its usefulness. Yet he was no sectarian: he was a lover of good men, to whatever Church they might belong, and cheerfully lent his aid to every good cause, and was often employed in pleading from the pulpit and the platform on behalf of Bible and missionary and philanthropic societies. In more private life he was singularly kind and genial. I do not know any man or minister who has done so many kind acts as he has done. How many students are there who have been benefited by his counsel and assistance! Where did ministers from the country, when visiting Edinburgh, find so kindly a welcome as under his hospitable roof? And who ever poured into his ear the tale of sorrow without meeting with sympathy and relief? For myself, on looking back upon a friendship of nearly forty years' duration, I cannot recall a single unkind look or unkind word. On the contrary, I am constrained to say:

> 'Friendship! mysterious cement of the soul,
> Sweet'ner of life, and solder of society,
> I owe thee much. Thou hast deserved from me
> Far, far beyond what I can ever pay.

Oft have I proved the labours of thy love,
And the warm efforts of the gentle heart,
Anxious to please.'

In the year 1853 the United Presbyterian Synod chose him to be their Moderator; and about the same time Yale College in America bestowed upon him the degree of D.D. He was thrice married, and leaves a widow to mourn his loss; as there is a joy, so also is there a sorrow, with which a stranger cannot intermeddle. Many of you will remember the text from which, in February of this year, he preached to you for the last time: 'We are confident and willing rather to be absent from the body and present with the Lord.' How appropriate a close to such a ministry! When about to pronounce the benediction, he almost sank down in the pulpit, and was conducted by a friend down the stair, which he was never to ascend again, and you mourn that you will never again see his face or hear his voice. But oh! bear in mind that a very solemn responsibility rests upon you among whom he has 'gone for so many years preaching the kingdom of God.' Many of you will, I hope, prove his joy and crown in the day of the Lord. But if there be any among you who have sat under his ministry, and listened to his clear exhibition of the way of salvation through Jesus Christ, and yet remain unconverted, let me earnestly plead with you, as it were in his name, to turn from sin unto God. 'Though dead he yet speaketh.' Let the memory of his holy life and abundant labours, and the ardent love which he bore to you, awaken you to serious thought, and incite you to accept of the Saviour, whom he so often set forth as 'a refuge from the storm and a covert from the tempest, and the shadow of a great rock in a weary land,' that so you and he may rejoice together.

THE ATONEMENT QUESTION.

(*Speech delivered in the Synod*, 1845.)

THERE are three points on which I think the whole of the Synod are agreed. The first is, that wherever the gospel was preached, it must be preached to all men, and the offer of pardon and eternal life through Jesus Christ must be made to all men. The second is, that not all men who hear the gospel will be saved, but that only those who believe shall be saved; and that those who believe are a certain number known to God from eternity, commonly designated the elect. The third is, that if any man who hears the gospel perish, the blame wholly rests with himself. These are three points upon which I think there was no difference in that house. The whole difference arose from the difficulties connected with pointing out the relation of the work of Christ with each of these truths. It had been openly stated by some that they could not tell what bearing the death of Christ has upon the non-elect; and upon that account they are disposed to rest the gospel call solely upon the command of God. I find very little to blame in those persons who said this was the state of their minds, seeing they could not point out these relations. I do not adopt their view, but I find little fault with those who did. Again, there were some who were unable to point out the relation between the

salvation of the elect and the death of Christ. This is the statement made by some of the most distinguished advocates of the atonement. It is made by Dr. M'Ghee and by Bishop Butler. All, I believe, admit the last proposition, that if any who hear the gospel are not saved, the fault lies with themselves. Now, if it was a matter of such difficulty to point out the connection in these matters, I think they ought not to be so very particular as to the use of terms. There was very different language used on these points. There were persons who held this opinion as to the connection between the death of Christ and those who were saved,—that the Saviour had borne that amount of punishment which the elect would have borne had there been no interposition on their behalf,—that the amount of punishment was known to the omniscient God,—that it could be borne by our Saviour,—and that precisely that amount of punishment was borne, and no more. And they held that if a greater number of persons had been to be saved, as much more would have had to be borne. Some persons in this house adopt another mode of stating the connection between the death of Christ and those who are saved. They say that the death of Christ was indefinite, and could not be properly called an atonement for any man, either elect or non-elect, until he had believed. I mention this to show the difficulty felt by many persons upon this question. If such persons had those peculiar views,—some of them more peculiar than those they were contending against,—if they found it necessary to resort to these methods to bring out in a satisfactory manner the connection between different doctrines, surely they ought to be the last to condemn others, who, like themselves, had found it necessary to resort to statements which they thought objectionable. I

have heard statements of the strongest character made,—assertions made with the utmost deliberation,—not merely made orally, but in writing,—apparently tending very gravely to impugn the sentiments held by individuals in that house. It was said there were individuals who had openly proclaimed that the non-elect as well as the elect are in a salvable state. One person to whom this was imputed said he never used the expression, never heard it used, and never taught it to those under his care. Was it, then, right to make and repeat a charge under such circumstances? I shall show that the individual who brought this accusation had used as objectionable language, and had expressed as objectionable sentiments, as those he had imputed to others. These sentiments he found in a pamphlet entitled *Remarks*, etc., pp. 5 and 6:—'When the whole human race had fallen in Adam's first transgression, the whole human race doubtless were salvable. They were all lost, indeed, but that ruin was not irretrievable. Some were elected, others were passed by. What was the consequence? From that moment those who were passed by, although previously salvable, were salvable no more' (*Remarks*, p. 5). Did not that mean that after the fall all men were in a salvable state? Then, in that view, this decree must have been made in time; and then followed all the consequences of God's decree being made in time, and that it was alterable,—an opinion which led to atheism, according to the reasoning of this writer. Now, I ask if a person who could deliberately make a statement of this kind was a safe witness to bear testimony against another in regard to doctrine. This writer had also charged the 'statements' with Pelagianism. Would it be believed that he had himself taught the very radical principle of Pelagianism? The doctrine of

this Church respecting the application of the blessings of redemption is, 'We are made partakers of the redemption purchased by Christ by the effectual application of it to us by His Holy Spirit.' But the doctrine of this writer (p. 4, *Remarks*) is, 'No man ever received, or could receive, the Spirit, except through union with Christ by faith.' A person, according to this writer, first believes, and then, being united to Christ, receives the Spirit, there being no other way in which the Spirit ever was or could be received. It was said in the speech they had heard, that there were some men who, on falling into error, had not the greatness of mind to retract. 'I have retracted to a certain extent,' said the speaker, 'but there are some who are not magnanimous enough to do it.' Now I have always been astonished at this view of such a matter. The doctrine is, that if a man retract, he is a very great man, and may be classed with all the great men who have ever retracted an opinion. I recollect a passage in Horace, wherein he said he concluded he must be a great man, because he had so many of the characteristics of certain great men. He was not blind like Homer, but he was blear-eyed; and, like Æsop, he had a hunch on his shoulders; and therefore, being blear-eyed, and having a hunch on his shoulders, he must be a great man. Just so it was said in this case: Augustine has retracted; I have done the same, therefore I belong to the same class of men. I think this spirit of self-confident boasting should be put down, and that it should not be permitted to any man to say, 'I am the man, and wisdom shall die with me.' I wish to make an observation on another passage in the *Remarks* respecting the gospel call. Referring to page 214 of another work by the writer of the *Remarks*, he (Dr. Johnston) said it was there maintained

that the gospel call was addressed to those who believe, and those only; and that every man to whom the gospel is addressed must presume himself to belong to the elect. That is, he must take for granted what may not after all be the truth. The same doctrine was put forth in this publication. In page 47 of the *Remarks* there is the following quotation:—'O my son' (said the father of Myconius, an enlightened Christian taught by the Spirit of God, with slender advantages of an outward kind, in those early times), 'O my son, although there were but three men who were to be saved by the blood of Christ, believe, and believe with assurance, that thou art one of them' (D'Aubigné's *Hist. Ref.* b. iii. c. 2). Does not this teach, that although it was the purpose of God that only three persons should be saved by Christ, his son was to believe, and believe with assurance, that he was one of them? On turning to the passage in D'Aubigné, I could scarcely believe my eyes when I found the manner in which the quotation had been made. The following is the saying to Myconius, as given by D'Aubigné:—'My son, pray frequently, for all things are freely given to us by God alone. The blood of Christ is the only ransom for the sins of the whole world. O my son! were there only three men that would be saved by the blood of Christ, believe, and believe with confidence, that thou art one of the three. It is an insult to the blood of the Saviour to doubt if it saves.' Sentences essentially qualifying the meaning of the whole had been suppressed in making the quotation. I shall now turn to a subject much more important. The doctrine of the Synod respecting the special and general reference of the atonement is, I believe, taught in the following passages of the Confession of Faith:—'Man, by his fall, having made himself

incapable of life by the covenant of works, the Lord was pleased to make a second, commonly called the covenant of grace, whereby He freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved, and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.' Again: 'The grace of God is manifested in the second covenant, in that He freely provideth and offereth to sinners a Mediator, and life and salvation by Him, and requiring faith as the condition to interest them in Him, promiseth and giveth His Holy Spirit to all His elect, to work in them that faith,' etc. When it is said that, in the second covenant, God provideth a Mediator to sinners, and offereth Him to sinners, and life and salvation by Him, what is this but the doctrine now contended for under the name of the general reference of the atonement? And when it is added that He giveth His Holy Spirit to all His elect, what is this but the special reference? The views there stated were precisely what they believed to be understood by the general and special reference in the atonement. I hope, then, the brethren would not be disposed so readily to take it for granted that they did not adhere to the standards, or that they were not willing again to subscribe the standards. We hold nothing inconsistent with the standards. Moderator, if I were aware of my holding anything inconsistent with the standards, I would make it known. To my brethren I would in that case say, 'If you can forbear with me, do so; if not, I shall depart in peace.' But I hold it to be a gross slander on the part of any individual who says we hold sentiments inconsistent with the standards. Last night we were told that there were certain things essential to an atone-

ment,—entering into the very nature of the atonement,—without which it could not be called an atonement, and really was not. One of these things said to be essential to an atonement was, that it should secure saving blessings,—that this was necessary to its nature. And having laid down this as a postulate, the speaker said, that as salvation was not secured to many, the atonement had no relation to them. Now this argument took for granted what should be proved. But there was an authority of some weight against this view, namely, John Owen, who said that 'with regard to the atonement being anything to any man, this depended entirely upon the intentions of God and His purposes in regard to it. The all-sufficiency of the atonement arose from the dignity of the Saviour's person and the severity of the sufferings He underwent.' Now the view I would wish to give of the matter was this: I would look at the whole arrangement as a covenant,—not as a covenant in one part and in another not a covenant, but that there was an arrangement between the Father and Son, and that the death of Christ was that by which the condition of the covenant was fulfilled. It was the purpose of God that innumerable multitudes should be saved, and the death of Christ had accomplished this object. There were two facts, viz. that wherever the grace of God was offered, it was procurable by all who chose to avail themselves of it; and so with regard to the salvation of the elect, wherever the gospel comes, God takes out from among mankind a portion, who shall ultimately be admitted to glory. This was the 'general reference,' as it was called, and the 'special reference' of the atonement; and I have never heard any person preach or state in my hearing from the pulpit any different doctrine. This was precisely what

was stated in the decision complained of. I have not seen that any person did not hold that Christ's death secured the salvation of the elect. I think I may illustrate the subject by an incident in Bible history. When the Jews were in captivity in Babylon, the king issued a decree that all Jews should be at liberty to return to their native country and rebuild Jerusalem. I think this is analogous to the preaching of the gospel. Wherever they preached the gospel, they were warranted in saying, 'Lay down your arms, and you will be welcomed when you return to God.' But all the Jews did not return. Only those whose hearts God had stirred up availed themselves of the decree, returned to their country, and rebuilt their city. This was precisely what took place under the preaching of the gospel. Those whose hearts God stirred up embraced it. When the decree was issued, it was said on the part of the king, There is no objection to your returning. This was what was called the removal of legal bars. If there had been no such decree, what would have been the consequence? Although they had been willing and anxious to return, they could not have done so, being captives. The conclusion I deduce is, they are warranted in saying to every individual to whom they preached the gospel, 'There is nothing to prevent your return to God.' To take an illustration from Ebenezer Erskine: he says all men are invited to come to the throne of grace; and he says expressly that all legal impediments to their return to the throne of grace have been taken away, and every one who returns will find a gracious welcome and everything he wants. And I would like to see—as Mr. Erskine himself said—the man who would say this is not gospel doctrine. Then, who are those who avail

themselves of this permission? Those who by God's Holy Spirit are stirred up to embrace the truth. In another page Ebenezer Erskine said: 'All legal bars have been taken away, and there is nothing but unbelief which prevents any one returning to God.' Having thus explained the sense in which I understand the general and special reference, I shall conclude by proposing the following motion:—'That the Synod, having carefully considered the memorials presented, shall declare that there is no sufficient reason for recalling or altering the decision in regard to the atonement in 1843; that, for the satisfaction of the memorialists, it shall be declared that no change has been or was designed to be made in the standards of the Church; and further, that the Synod have already, in dealing with certain individuals who were charged with holding erroneous sentiments respecting the atonement, manifested their determination to maintain purity of doctrine in the Church, and are prepared, should a charge of holding Pelagian or Arminian doctrines be brought home to any in their communion, to act with similar fidelity and decision.'

RALPH ERSKINE.

(*Speech delivered at the Inauguration of a Statue to his Memory at Dunfermline*, 1849.)

He who deserves a monument has erected one for himself far more durable than any his fellow-citizens can erect for him. When adulation or party spirit erects a monument to a person who does not deserve it, it becomes a pillory. It raises him to infamy, and perpetuates the recollection of crimes and vices which might otherwise have been buried in oblivion. Those only deserve monuments whose memory would live without them; yet this does not exempt those who are reaping the fruits of their labours, or who admire their virtues, from bearing testimony to them in this manner. Useless to the dead, they may be most useful to the living. From the top of almost every spire and public building, and from the topmast of many of our vessels, a slender iron rod may be seen to project. This small and simple object is a more touching and efficient monument to the genius of the American philosopher who first taught men the identity of electricity with lightning,—the identity of the slight spark which friction calls forth from wax and other substances, with the terrific and irresistible agent which, in the form of forked lightning, descends from the skies,—and

the means by which they might escape from its fury, than any mausoleum or statue, however skilful or costly. So it is with Ralph Erskine. He has erected for himself, in every city, village, and hamlet of our country, simple but most expressive monuments. Wherever you find a Secession church,—and they are to be found by hundreds in Scotland, England, Ireland, and America,—there you have a monument to the Erskines and their coadjutors. So long as these exist, and they are multiplying on every hand, their names will not be let die. In the capital of our native country there are many monuments to departed worth and greatness. On the Calton Hill there are monuments to Nelson, Playfair, Stewart, and Burns; and in other parts of the city, to Dundas, Pitt, George IV., the Duke of York, Hopetoun, and, more recently, one of surpassing architectural magnificence and grace to Sir Walter Scott. It might be invidious to suggest that some of these might have been spared. But if there be none in this list which should have been left out, there are certainly names wanting which the grateful piety of Scotland should have long ago added. If we do not object to the trophies which their admirers raise to the warrior, the philosopher, the poet, the monarch, or the statesman, we do grieve that Christians should be less careful to raise those trophies which are due to those who have been the bulwarks and reformers of our religion. The names of Knox and Melville, of Erskine and Chalmers, are deservedly far dearer to the heart of pious Scotland than any other of her sons.

> 'Patriots have toiled, and in their country's cause
> Bled nobly; and their deeds, as they deserve,
> Receive proud recompense. We give in charge
> Their names to the sweet lyre. The historic muse,

Proud of the treasure, marches with it down
To latest times ; and sculpture, in its turn,
Gives bond in stone and ever-during brass,
To guard them and to immortalize her trust.
But fairer wreaths are due, though never paid,
To those who, posted at the shrine of truth,
Have fallen in her defence.'

What we have this day done will in part remove this too just complaint. We have been setting up a statue to a Christian hero,—to one whose claims upon admiration and gratitude are founded not upon rank or military renown, nor mere intellectual superiority, but upon his piety, and the zeal, intrepidity, and success with which, in a season of peril, he upheld the cause of religion. Ralph Erskine was a man of enlightened, deep, and cheerful piety. This has been recently established by a mass of evidence, such as can rarely be produced. He had left an ample diary, written in a very peculiar short-hand, *and with no view to publication.* This precious document, after remaining for half a century a sealed book, has been deciphered by the pious and well-bestowed labours of two of his descendants,—one of whom, honoured and beloved by all who knew him, has entered into his rest; the other, I rejoice to perceive, is this evening among us. From this document copious and most interesting extracts have been furnished, showing how closely he walked with God,—how much he abounded in prayer, both secret and domestic,—with what constancy, reverence, and care he studied the Bible,—how attentively he marked the hand of God in all the events of life,—and how searchingly he dealt with his own heart in his frequent self-examinations. His piety had no tincture of gloom or moroseness. Naturally frank and cheerful, his religion did not impair, but only elevated and sanctified

his enjoyments. On one occasion he paid a visit to the Erskines of Dryburgh. From his ministerial faithfulness, and the zeal with which he resisted the defections of the time, they expected to find him gloomy and austere, and were agreeably surprised when they saw the urbanity of his manner, and the kindness and cheerfulness of his demeanour.

Ralph Erskine was a faithful, attractive, and successful preacher of the gospel. He had a pleasant voice, an agreeable manner, and a warm and pathetic style. His hearers were often melted into tears; and though he discouraged all violent external manifestation of feeling, their hearts seem frequently to have been moved by his earnest appeals and exhortations, as the trees of the wood are moved by the wind. Both before and after he left the Established Church, vast multitudes were accustomed to assemble, especially at communion seasons, to hear him. He estimates the number of communicants sometimes at 5000, at other times at 6000. The population of the parish has increased threefold, yet it may be questioned whether as great a number partook of the Supper on Sabbath last (which was, as you know, our communion Sabbath), even including all the churches of every denomination. Not a few living at a distance of ten, twelve, or even fifteen miles waited upon his ministry. Among these I may mention Professor Brown of Haddington, who eagerly availed himself of this privilege when he taught a small school at Gairney Bridge, near Kinross, and who, to his dying day, spoke with deep emotion of the spiritual benefit which he obtained. 'At these times' (were the words of this good man) 'I thought I met with the God of Israel, and saw Him face to face.' There cannnot be a doubt that many derived spiritual benefit; and we cherish

the hope that he who sowed and they who reaped are now rejoicing together. We are able to judge of Mr. Erskine's excellences as a preacher not only from testimony, and from those circumstances which have been floated down to us by tradition, but also from his writings. He is the most voluminous writer of sermons which Scotland has produced; and though they cannot be commended as either simple in arrangement or elegant in diction, they are invariably evangelical in sentiment, unaffected and manly in style, full of unction, and, particularly in the applications, pointed, vigorous, and pathetic. Of this the best evidence is furnished by the numerous editions which have been sold of them in whole or in part, and by the hold which they still continue to maintain upon the public mind. 'Who do you think is the most popular religious writer?' said a London bookseller to the late Dr. Colquhoun, of Leith. 'I cannot tell.' 'It is Ralph Erskine,' said the bookseller. 'We sell more of his writings than of any other divine, Scotch or English.' Besides this, many portions of them have been translated into the Welsh language, and all of them have been translated into Dutch, and are published in twelve thick volumes, which have undergone many impressions. 'Ebenezer and Ralph Erskine' (to quote the words of Dr. Steven of Edinburgh, who laboured as a minister for some years in Holland) 'are as great favourites among the Dutch as they still are among the Scottish peasantry. On a market day, at Rotterdam, I have often been amused and pleased at overhearing the farmers, around a stall of books, eagerly inquiring for the works of Erskeyna.'

Ralph Erskine was also a poet. He himself tells us, in the preface to his *Gospel Sonnets*, that he did not write for men of learning and refinement, but for the instruc-

tion and edification of the common people; and assuredly, if tried by this standard, he has obtained extensive success. A vast number of impressions of the *Gospel Sonnets* have been printed both in Britain and America, and they are still extensively popular. The following note occurs in the biography of Andrew Fuller, a man to whose clear judgment and masculine understanding the religious world is under the very highest obligations. Speaking of his first religious impressions, he says: 'One day I took up Ralph Erskine's *Gospel Sonnets*, and opened upon what he entitles a "Gospel Catechism for Young Christians; or, Christ all in all, and our Complete Redemption." I read, and as I read I wept. Indeed, I was almost overcome with weeping, so interesting did the doctrine of eternal salvation appear to me.' Some years ago, a paper appeared in the *Fife Herald*, believed to be from the pen of Professor Gillespie of St. Andrews, in which he strenuously vindicates for Erskine a much higher place as a Christian poet than it has been usual to claim for him. 'His appeals to the heart,' he affirms, 'are so truthful, and in particular to the heart in which he was particularly interested,—the heart of a Christian,—that he requires only to be read under the atmosphere of right Christian sentiments to be fully appreciated and greatly and justly admired. Brought acquainted with this author in early life, many of his more catching couplets have so identified themselves with the general current and character of my thoughts, that they have become as it were a part of my moral constitution, and associated with all that is fresh and lovely and endearing in recollections of youth.' Of the specimen which he gives in illustration of his statements, I shall quote only a single verse, premising that he says 'he will boldly

venture to assert that nothing ever exceeded it in true pathos and moral energy: '—

'Death is to us a sweet repose:
The bud was op'd to show the rose;
The cage was broke to let us fly,
And build our happy nest on high.'

From another of his odes, entitled 'Earth despicable, Heaven desirable,' I would select the two following stanzas:—

'I long to share the happiness
Of the triumphant throng,
That swim in seas of boundless bliss,
Eternity along.

Down with disdain earth's pomp I thrust,
Put tempting wealth away:
Heaven is not made of yellow dust,
Nor bliss of glittering clay.'

Though it is necessary, in speaking of the memory of Ralph Erskine, to advert to his excellences as a Christian man, a Christian minister, and a Christian poet, yet I would freely acknowledge that it is not on these that I would rest his peculiar claims to our admiration and gratitude. There are many who may justly claim equality with him in all these respects; but he has claims, which are shared by few, to the admiration and gratitude not merely of the Secession Church, but of our country at large. I refer to the part which he took in seceding from the Church Establishment. Overlooked or misinterpreted at the time, and not duly weighed even by historians of the present day, this transaction was, I have no hesitation in affirming, in its character and results, and in so far as Scotland was concerned, by far the most important of the last century. I have not forgotten the rebellion of 1745, by which the fate of a royal dynasty was decided; and I have called up to my

recollection the names of the kings that have reigned and died, and of the statesmen that have appeared, with the particulars of all the many stirring occurrences that have taken place in the political world; and with all these things before me, I do not hesitate to affirm that the step taken by the four ministers with whom Ralph Erskine united himself, in breaking off their connection with the Established Church, has exerted a far wider and more permanent and beneficial influence directly upon religion and religious liberty in Scotland, and indirectly upon all our civil and political institutions and interests, than any of them. To whom are the inhabitants of Scotland indebted for that measure of purity of Christian doctrine, of freedom from the galling yoke of patronage, and of strictness in the discipline of our religious societies, which exists? Under God, to the Erskines and their associates. Every one acquainted with the history of our country knows that at the period when the Secession took place, dark and ominous clouds had gathered around the Church. Errors in doctrine of the most dangerous kind were tolerated by the General Assembly; and although that court did not in express terms sanction heresy, vital truths were repeatedly wounded by its decisions. Not only was patronage established by law, the General Assembly loved to have it so, and manifested a fixed purpose to enforce the obnoxious statute in its utmost rigour. In cases where the people would not call, and the presbytery would not ordain, the presentee was thrust upon reluctant congregations by committees of Assembly appointed for that purpose, and under the protection of the military. Cases of this kind occurred in our immediate neighbourhood,—at Muckhart, Kinross, and Inverkeithing. In these

circumstances, it was not wonderful that those who trembled for the ark of God should have sought to sound an alarm to their countrymen. This was what Ebenezer Erskine wished to do in the Synod sermon which was the immediate cause of the Secession. Deeply offended by his faithful reproofs and warnings, tendered in language plain indeed and earnest, but by no means intemperate or violent, a strenuous effort was made to crush, by ecclesiastical tyranny, all such attempts. It is impossible to estimate too highly the dignified moderation and firmness with which this noble witness for the truth acted; nor is it necessary to notice the various proceedings which constrained him to leave the pale of the Establishment. Let it suffice to remind you that in May 1740, he, with the three brethren who had all along stood by his side, his brother Ralph, and three others, making in all eight ministers, were formally deposed and cast out from the Church. On the Sabbath after this decision (as we learn from Dr. M'Kerrow, the historian of the Secession), the church bells of Stirling did not ring as usual; and when Mr. Erskine went at the usual hour to his place of worship, he found the doors locked, and the congregation assembled outside. In the heat of their indignation, some proposed to force an entrance by violence, but this Mr. Erskine would not permit; but, lifting up the Bible which he was carrying with him to the pulpit, he solemnly protested that he was pursuing the path of duty, and that not he but his opposers were answerable for the events of that day. Accompanied by the congregation; he retired to a green eminence to the south of the town, and there, immediately beneath the frowning battlements of the Castle, with the Grampian mountains in the distance, and the smiling plains of the

Forth stretching out below, the services of the day were conducted. The first psalm which he gave out contains the following verses :—

> 'Unto Thy people Thou hard things
> Hast showed, and on them sent;
> And Thou hast caused us to drink
> Wine of astonishment.
>
> 'And yet a banner Thou hast given
> To them who do Thee fear,
> That it by them, because of truth,
> Displayed may appear.'

It was on that day, and in these interesting and solemn circumstances, that the standard of the Secession was first formally raised, bearing, as every eye might have seen inscribed upon it, these words : 'For Christ's truth and crown.' Under this banner Ralph Erskine had already placed himself, and in a manner which showed no less moral heroism than that displayed by him by whom it was first set up. He did not act in haste, nor under the stinging impulse of personal affront or injury. He carefully examined and deliberated, frequently and earnestly sought direction from God in prayer, and pondered all the consequences which might follow from adhering to this cause. Clearly discerning on which side truth and duty lay, he came to a fixed decision, and never looked back or wavered. The language in which he addressed his congregation at this time cannot fail to be interesting, especially to a Dunfermline audience : 'Twenty-nine years ago I received from you a unanimous call, and although I had a call at the same time from another place, where the stipend would have been larger and the charge less, I did not confer with flesh and blood, but, believing that it was the path of duty, came among you, and have never

repented doing so, God having owned my ministry with tokens of His approval. If you still continue to make choice of me as your minister, I also continue my choice of you, and judge that it is only God's immediate hand that can break the relation. If my heart deceive me not, I would rather suffer with you, — rather live on bread and water for the little time I may yet have in the world,—than to have any active hand in separating what God has joined.' It is for the course upon which he at this time entered, and for the noble stand which through life he continued to make in behalf of gospel truth and Christian liberty, that he is mainly indebted to our reverence. *Then,* not a congregation in Scotland enjoyed the privilege of choosing their own pastor; *now,* there are at least eleven or twelve hundred who would spurn the hireling that entered by any other way. *Then,* the fundamental doctrines of Christianity were in peril; *now,* in the Church which he founded, and in those which sprung from it, they have found an asylum from which I firmly believe, as well as fondly hope, that they will never be dislodged. *Then,* there was scarcely to be found anywhere, not even among the Erskines themselves and their coadjutors, scriptural views of the spiritual nature of the kingdom of Christ; *now,* such views are entertained among their successors, if you speak of ministers, by hundreds, and of the Christian people by thousands and tens of thousands, and we confidently look forward to a day not far distant when they will be universally adopted. Yes; Christ, the risen and living One, is the sole King of His Church. The kingdom over which He reigns is a spiritual kingdom; the laws by which it is governed are to be found in the Bible, and found nowhere else; and the administration of them is committed to officers whom

He has Himself appointed, and any interference on the part of civil government is an infringement of His prerogative, dishonouring to Him, and most injurious to His people. This truth is one of vital importance. It is emphatically the present truth; and if we do not mistake the signs of the times, it is destined to obtain a speedy, we would hope a peaceful and glorious triumph. Erskine and his coadjutors lighted the torch which has enabled their successors to bring forth this truth from the sepulchre in which it was interred, and conducted them to that position where, freed from the mists of prejudice and self-interest, it can be most clearly discerned and efficiently exhibited. It is for his service in this cause that we mainly honour Ralph Erskine, and for which on this pedestal we would place his statue. Long may it remain there, exerting a silent but most powerful and beneficial influence upon every passer-by, and especially upon those who come up to worship at the place where he so long proclaimed the truths of the gospel. The lines in which he describes another are very applicable to himself, and will, I hope, be often recalled by this statue, and verified:

> 'His presence grave did reverence great command,
> And crave profound respect from every hand;
> His very look could vanity reclaim,
> His countenance put levity to shame.'

POPERY AND STATE CHURCHES.

(*A Speech delivered in the Music Hall, Edinburgh*, 1850.)

DR. JOHNSTON, in moving the following resolution,—'That this meeting cannot but regard the recent division of England by the Pope into episcopal sees, and the appointment of a cardinal, archbishop, and bishops, with territorial districts and local titles, which has excited such general indignation, as the natural results of the arrogant and engrossing spirit of the Papal system, encouraged and misled by the countenance given by a portion of the Church of England to the principles and practices of the Church of Rome, by the British Parliament's liberal endowment of a seminary for the education of Popish priests, by civil rank, and especially by the disposition manifested by the Government to grant endowments to the Popish Church, and even to give a place in the House of Lords to representatives of their hierarchy,'—said the question before the meeting was not whether the doctrines of the Roman Catholic Church are true or false, neither was it whether Roman Catholics should be allowed to preach or teach their dogmas, however pernicious and false they, as Protestants, believed them to be. No one had directly proposed to repeal the Toleration Act; and he would hope there was no serious intention in any quarter

to interfere with the perfect liberty to which all were entitled of maintaining and spreading their religious opinions. Some things, however, had been uttered, the echoes of which were yet lingering about the corners of this hall,—and some things had been written (as witness the letter of Lord Winchelsea) which were rather ominous, —as if it might be necessary to check by the strong hand of the magistrate the progress of heresy; but I cannot persuade myself that there is anywhere a deliberate intention to resort to such weapons. Most firmly do I hold the great principle so well expressed by Milton: 'Though all the winds of false doctrine were let loose to play upon the earth, so truth be in the field, by licensing and prohibiting, we misdoubt her strength. Let her and falsehood grapple. Whoever knew truth put to the worse in a free and open encounter? Her confuting is the best and surest suppression.' Roman Catholics are at perfect liberty to erect a cathedral opposite every Episcopal cathedral in this city, a church opposite every parish church, and a chapel opposite every Dissenting chapel, and to appoint to these places their subtlest and most talented preachers. The question was not whether, if Popery were to gain the ascendancy, our civil liberties would be imperilled and the sword of persecution again drawn. On these points, neither the past history of this system, nor its present procedure in those countries where it enjoyed power, permitted us to entertain any doubt. But then persecution inheres in all Churches that are allied to the State; and the extent to which it is carried depends not on the tender mercies of the dominant Church, but on the spirit of the age, the conditions of society, and the numbers and power of Dissenters. The question was not whether the Pope

should be allowed to divide England into districts and appoint ecclesiastics to superintend them. For a century and a half he had been allowed, without outcry or opposition, to divide England into four districts,—more recently into eight,—and Scotland into three, and to appoint bishops deriving their titles from distant and infidel cities, and to bear rule in each of these districts. Once more, the question was not whether the Queen's ecclesiastical supremacy has been invaded. Whether the Pope or the Queen be supreme head of the Church was a dispute in which, as Protestant Dissenters, they could take no part. What, then, was the matter in dispute? It is this,—Whether the Pope shall be allowed to divide England into twelve districts instead of eight; instead of calling them districts, to call them dioceses; and to give titles to the bishops he appoints from places within the dioceses, instead of from places in Asia Minor or Palestine. If this be the whole matter in dispute, it certainly does not at first view seem to be of great importance, or to warrant the agitation and alarm which it has excited. Are not all religious parties permitted to take to themselves such titles, or to call themselves by such names as they please? Do not other Churches act in the same manner? The Free Church pronounces itself to be the Church of Scotland, and divides Scotland, not into districts, but into parishes, presbyteries, and synods, giving to each of these the names already appropriated to the Established Church. The United Presbyterian Church claimed, when its ministers were but few, to be the Church of Scotland. It, too, divides the country into districts, gives to its ministers local designations, and sets up its courts for the trial of ecclesiastical causes. Besides, we have among us

an Episcopal Church, which holds Presbyterian orders to be no orders, divides Scotland into sees, sets over them bishops with local titles, and invests them with full spiritual power and jurisdiction. It should ever be remembered that there is a wide difference between a bishop nominated by the Queen and one nominated by the Pope. When the Queen appoints a bishop, she appoints one who shall 'tythe or toll,' who shall reside in a palace, who shall enjoy a princely revenue, and who shall raise his mitred head in court and Parliament. The Pope may appoint a bishop, but, alas! he can neither 'tythe nor toll;' if he reside in a palace, his flock must build it; if he enjoy a princely revenue, his flock must furnish it; and if he appears at court or at Parliament, it must be by the summons of a sovereign or a nation. At an early period of the Reformation in Scotland, it was ruled that during the minority of the sovereign, bishops should be allowed to continue in the Church, and that no change should be made in the extent of their dioceses. There were only two small matters in which they differed from the old bishops. The one was that they did not possess their authority, the General Assembly having possessed themselves of this; the other, that they did not possess their revenues, the nobility having seized upon the church lands and revenues. Our forefathers called these bishops 'tulchan bishops.' A tulchan is a calf-skin stuffed with straw, set up to make the cow give her milk more freely. So it is in this case. The Queen's bishops are palatial, princely, and parliamentary bishops. The Pope's bishops are but 'tulchan bishops,'—calf-skin and straw bishops,—figures set up to make the cow give her milk more freely. Should an attempt be made to prohibit by a penal

statute the setting up of these tulchans, the result will be as it has never been before in such cases. Henry VIII. not only erased the name of the Pope from the mass-book, but also forbade its introduction into any new book that might be printed in his dominions, and enjoined that it should be carefully blotted out of every book that was sold; 'as if,' adds the historian Hume, 'such precaution could abolish the name from the language, or as if such persecution did not imprint it more strongly in the memory of the people.' Forbid by statute that Nicholas Wiseman shall be called Cardinal Archbishop of Westminster, or that Dr. Ullathorne shall be called Bishop of Birmingham, and you but imprint these titles in the memories of their people, and make them tenfold more of a cardinal and a bishop. Is there, then, no cause whatever for alarm? and can no good reason be assigned for the irritation and tumult this proceeding has occasioned? Far am I from thinking that there is no cause for alarm in the aggressive movements of Popery; and most anxious am I, that instead of being engrossed with the mere leather and prunella of the matter, the attention of the community should be fixed upon its real significance. There was cause for alarm. There was cause for alarm in the ignorance of large masses of the population, both in our manufacturing towns and rural districts; for Popery was the religion of ignorance. It was by the education of the people that the progress of Popery was to be arrested. Let the light of knowledge pervade the dark places of our land,—that light which is diffused by an open and read Bible,—and Andrew of Ceramis and James of Limyra will cease to insult the intelligence and piety of Scotland, well knowing that such a document as the one issued by them would only excite merriment, contempt, and indignation.

There was also cause for alarm in the tractarianism of a considerable portion of the clergy of the Church of England. If the Queen and the Government permit persons who are Papists in all but the name to remain in the Church of England, and to minister at her altars, their opposition to Cardinal Wiseman and his suffragans will prove only a delusion, a mockery, and a snare. But more than this must be done,—the evil must be traced to its source, and that formation must be purified. Oxford and Cambridge must be rendered national institutions. The government of them must no longer be handed over to ecclesiastics, under whose management they have become nurseries of Romanism, intolerance, and bigotry; and means must be formed to throw open to all classes the advantages which these seats of learning are capable of imparting. Once more, I admit there is cause for alarm. There is cause for alarm in the well-known disposition of the leading statesmen of this country to endow Popery. Dr. Johnston, in proof of this, made several quotations from the speeches of Lord John Russell, Sir George Grey, Lord Monteagle, etc., after which he went on to say that what was needed was that the country should constrain the Government and statesmen of all classes to retrace their steps, and renounce for ever the project of endowing the Roman Catholic Church, and not the Roman Catholics only, but any Church or party whatsoever. This great country was almost constantly agitated by ecclesiastical dissensions. There was the Disruption in Scotland, and the Hampden and Gorham controversies in England; and the great panacea proposed by modern statesmen for these acknowledged evils was to lessen, if not remove, the injustice of establishments by the endowment of all parties. Make all these turbulent ecclesiastics

State stipendiaries, and then, having the control of the purse, we shall be able to preserve among them peace and order. It was not difficult to show them a more excellent way,—place all parties on an equality by paying none.

EDUCATION.

(*Speech delivered at Dunfermline*, 1850.)

DR. JOHNSTON, in proposing the first resolution, to the effect 'That parochial schools have long been inadequate to meet the educational wants of the community; that this deficiency has not been supplied by private schools, numerous and, in many cases, efficient as they have proved; and that unless this great destitution be speedily checked, it will degrade Scotland from the high rank she has been wont to hold among the nations of the earth,'—said Scotland was deeply indebted to those distinguished men who were instrumental in effecting the Reformation from Popery; and part, at least, of the obligations which she owed to them arose from the interest which they took in the education of the great body of the people. Dr. Robertson said that the Roman Catholic Church, at the time of the Reformation, had possession of two-thirds of the landed property of Scotland; and that when the Reformation took place, the court, the courtiers, and the nobility seized hold of this vast accumulation, and divided the spoil amongst themselves. No sooner, however, had the Reformed Church been established, than the more distinguished members of that Church began to insist that provision should be made from the funds of the Reformed Catholic Church for the support of the ministers of

religion, for the support of schools, and for the support of the poor; and that the remainder, if there were any, should be applied to the purposes of the State. It might be interesting to mention in that place, that David Ferguson, the first Protestant minister in Dunfermline, took a leading part in this matter, and rendered himself distinguished by his zeal and devotion in the cause. In a sermon preached before the Regent Murray and the General Assembly in Leith, Ferguson made the following pregnant remarks on the subject:—

'Our youth also aucght to be nourishit and maintenit at the schuils that thairout of efterward micht spring precheirs, counsellouris, physiciounis, and all other kind of lernit men that we have neid of. For the scheulis are the seid of the kirk and commonwealth, and our children are the hope of the posteritie, quhilk being neglectit, there can be naithing looked for bot that barbarous ignorance sall overflow all. Quhat then is to be done, but that the preichers of God's word be reasonably sustenit, seeing thair is eneuch and over mekle to it, the schullis and the pure be well providit as they aucht, and the tempillis honestly and reverently repairit, that the pepile, without injurie of wynd or wedder, may sit and hear Goddi's word and participat of His haly sacraments. And gif thair restis ony thing unspendit quhen this is done (as na dout thair will) in the name of God let it be bestouit on the nixt necessarie affairs of the welth, and not on any man's private commeditie.'

Excellent sentiments these. Ferguson had apparently no idea that the property of the Church was the property of the Church absolutely. He appeared, on the contrary, to have looked upon it as national property, and to have thought that it should be applied to national purposes.

That was just the opinion which I hold respecting the church property at the present moment. The Reformers were far-seeing, patriotic men, and the system of education which they advocated and sought to institute was not a system of mere elementary education. The principle laid down in the First Book of Discipline, which was drawn up by Knox, Ferguson, and others, their coadjutors, was this, that wherever there was a church there should be a school; that in every notable town there should be a college, or what would now be called an academy or grammar school, where the arts—that was, logic, rhetoric, and the languages—should be taught by teachers paid out of the national funds; and that there should be at least three universities in Scotland. That was the system which the Reformers wished to establish, but which they were unable to carry into effect. About the end of a century after that, the parochial schools were instituted in Scotland; and little as he now thought these institutions adapted to the circumstances of the country, and much as he thought they stood in need of reformation, for the period they were excellent schools, and had done an immense deal of good in Scotland. I do not hesitate to say that there were very few in that meeting who had not received their education in the parochial schools, and I for one shall never forget the obligations I owe to these educational institutions. But the education most valuable and most suited to one period in the history of a country might be most inadequate and most unsuitable to another period, and so I think have become the parochial schools in Scotland. A very few observations would show this to be the case. In the first place, it was quite obvious that the parish schools were inadequate, and not in sufficient numbers to supply the wants of the country.

Even Dr. Robertson, in his late speech before the Commission of the General Assembly, admitted the existence of educational destitution, though he thought it did not prevail to such an extent as some imagined. The ground upon which I come to the conclusion that there is a very great want of education in Scotland was this :— I believe that at the present moment there are about three millions of inhabitants in Scotland, of whom one-fifth, or 600,000, ought to be at school. In Bavaria, with a population of four and a quarter millions, one out of every four of the inhabitants was at school; and in Pennsylvania, with a population of 1,700,000, one out of every five. Now there ought to be at least an equal number under education in Scotland; but what were the facts of the case? Dr. Cook, the convener of the General Assembly's Committee on Education, recently published some educational statistics, the accuracy of which I will neither admit nor deny; but, taking them as I find them, it appears from Dr. Cook's statement that there were about 5042 schools in Scotland. Of these, there were about 1100 parish schools, properly so called; and Dr. Robertson stated in his late speech that there were 86,000 children educated at the parochial schools in Scotland. Now, taking that statement as it stood,—certainly not an under-estimate,—it would give 78 scholars at each of the parochial schools; and, admitting that the same number attended each of the other schools, it would give 400,000 as the whole number of children at school in Scotland, or less by one-third of the number who ought to be at school over the country. When they tested these results by minute investigation over less extensive fields, they were brought materially to the same conclusion. Dr. Buchanan, in his valuable pamphlet,

entitled *The Schoolmaster in the Wynds*, stated that in the Tron parish in Glasgow, with a population of 10,000, out of 1586 persons who ought to have been at school, he only found 546 who were receiving any kind of education; in other words, two out of every three were allowed to grow up in the grossest ignorance; and the same was the case in many other parishes. Try the matter in another way. In 1836 there were 2900 persons tried for crime in Scotland. Of these, 540 were not able either to read or write, and 1436 could read and write imperfectly; in other words, nearly 2000 of these criminals could derive no advantage, and were not likely to derive any pleasure, from reading or from writing. I believe that many did not take that interest in the educational movement which they ought to take, merely because they did not see the evil sufficiently, nor the necessity for exertion. It was time, however, that they should become alive to the fact that if they permitted matters to go on as they were now doing, Scotland, instead of being, as she had formerly been, one of the best educated nations in the world, would speedily sink far below many other countries, and Scotchmen would no longer be distinguished for their prudence, diligence, and information. The question now came to be, What ought to be done? Some would propose to extend the present system; and very recently the Duke of Argyll, in his place in Parliament, insisted that there should be no radical change made in the existing system. I do not know what his Grace meant by a 'radical change;' but if he meant that they were simply to erect new schools, and to place them in the hands of the parochial clergy and heritors, and that the individuals appointed as teachers must be members of the Established Church, then he took

leave to say that a proposal more monstrous and more unpatriotic could scarcely be made by any individual. The Established Church of Scotland—and I speak without the slightest feeling of bitterness—was no longer the national Church of Scotland. No institution deserved to be called national from which a majority of the people dissented, and such was the case with regard to the Established Church of Scotland. Sir George Sinclair stated that in the counties of Caithness, Sutherland, and Ross, containing a population of 146,000, and embracing 76 parishes, there were only 2500 ordinary hearers in all the churches; that was to say, there were only 33 persons on an average who actually heard the gospel preached in each of the parish churches. The honourable baronet added that the case was still worse in Orkney; and every one knew the miserable condition of the Established Church in Edinburgh, Glasgow, Aberdeen, Dundee, and Paisley, and the other large towns in Scotland. The Marquis of Lansdowne, in replying to the Duke of Argyll, said it would be better to extend the Government scheme in Scotland. Now, to that scheme I have as decided an objection as to the extension of the present parochial system. I object to it because it was unjust in operation, difficult in application, and fitted to be attended with injurious results. I object to it because it was nearly like an endowment of truth and error, and because it furnished Government aid for the teaching of all kinds of religion. Roman Catholics were at the present moment receiving grants from the Government for the purpose of teaching their doctrines to their children; and when I recollect that the leading members of the Government had repeatedly expressed their intention to endow Popery in Ireland, upon the occurrence of the first

favourable opportunity, I am not in the least surprised that they should seek to extend their scheme in Scotland. I maintain, moreover, that the Government scheme was difficult in operation, and that it did not meet the necessities of the case, inasmuch as, whilst it gave aid to those who were able to help themselves, it made no provision for those who were not in a position to help themselves. But supposing the Government scheme acted upon all over the country, what would be the result? Why, each sect would find it necessary to erect schools in self-defence; and in Dunfermline, for example, they would have first a Roman Catholic school, then an Episcopal school, then an Established Church school, next a United Presbyterian Church school, next a Free Church school, then a Baptist school, and many others, all teaching their own peculiar doctrines, and all supported by the public money. Would not that be a disgraceful waste of the national funds? And then they must consider the injurious effects which would be produced by such a system upon the public mind. I am convinced that it would tend more than anything else to increase and foster those sectarian feelings which now unhappily prevail to so large an extent among the community. The question then returned, What was to be done? I would advise them to adopt the plan which had been so lately signed by men belonging to all religious denominations in the country, for by doing so they would in the first place get rid of all tests as applied to teachers, and no man would be permitted to say, 'Before you are allowed to teach in the national schools, you must sign the Confession of Faith, and take all the tests which have hitherto existed in Scotland.' Tests had been found utterly worthless in the Universities. They had there only operated for evil, and their only effect had been to

let in the men whom the people wished to keep out, and to keep out the men whom the people wished to put in. Men of no religion could easily swallow any kind of test, while men of principle felt themselves shut up when required to subscribe anything which they did not believe. And here I would take the liberty of making a remark, and I do so with the greatest pain, because, as a member of the United Presbyterian Church, I feel myself called upon to declare that I cannot agree to the resolutions recently adopted by the United Presbyterian Presbytery of Glasgow. I do not concur in these resolutions, because, according to them, a new test would be introduced quite as obnoxious in principle and as injurious in practice as that already in existence. One of the resolutions was to the effect that no man should be admitted as a teacher in the Normal School who was not willing to receive instruction in the Bible and Shorter Catechism; and that no man should be permitted to become a teacher in Scotland who had not a certificate from a Normal School, and who was not willing to subscribe the Confession of Faith and Shorter Catechism. Now, I for one could not consent to any such arrangement, and I believe that the great body of ministers and people of the United Presbyterian Church would object to the course which had been proposed in the Glasgow Presbytery. With regard to the plan lately issued by the friends of national education in Edinburgh, I would have them to remark that, whilst it called upon the State to provide secular education for the community, it gave them also what I regard as the best security for having religious instruction imparted to their children at the schools. As the chairman had stated, they had at present no security that religion would be taught in the parish schools, except the will and pleasure of the heritors

and parochial clergy; but I hold that, according to the scheme now proposed, that security would be placed upon the best and surest foundation, namely, upon the attachment felt by parents throughout Scotland generally for a religious education to their children. The statement that the people did not care about religious teaching, I regard as a foul libel upon the parentage of Scotland. I defy any man to point to any one of the adventure schools now in existence where religion was not taught, or where any form of dangerous error was taught. In all the Voluntary schools in Scotland, religious was combined with secular education; and if they found such to be the case, they had no reason to quarrel with the security held out in the new scheme for the religious education of the young.

UNIVERSITY TESTS.

(Speech delivered at Dunfermline, 1852.)

In moving the first resolution, to the effect that it was the opinion of the meeting that all tests affecting the lay and secular chairs of Universities in Scotland should be abolished, Dr. Johnston said that the Act by which the University tests were presently in operation was passed in the year 1707, usually called the Act of Security, and which was embodied in the Act of Union between Scotland and England. That Act was expressed as being of perpetual force, and it was upon it that University tests were based. The words of the Act were, that 'all professors, before being admitted to any professorial chair, should subscribe the Confession of Faith of the Church of Scotland, and that they should practise and conform to the practice and worship of that Church, and neither directly nor indirectly attempt the subversion of them.' When this law was first imposed, there were scarcely any Dissenters in Scotland,—almost the only ones being Catholics and Episcopalians; and it was not on account of the faith of these parties that this Act was brought into operation to exclude them, but because of their political opinions. The Government was naturally unwilling that parties who leaned towards the family of the Stuarts should be raised to any situation in which the instruction of youth should be entrusted to them. Circumstances were now, however, changed. There were no Jacobites in the country to be

excluded, and the family of the Stuarts was extinct. The cause, then, being removed which had led to the introduction of these tests, they also should be removed. If these tests were strictly enforced and conscientiously taken, no professor could be elected who was not an adherent of the Church of Scotland. But would this be just, when circumstances were so greatly changed? There were now two-thirds of the inhabitants of Scotland who had left the Established Church. They had not ceased to be Presbyterians, but they no longer practise and conform to the religious worship in use in the Establishment. Well, then, was it just that two-thirds of the inhabitants of Scotland should be excluded from any probability of being elected to any of the chairs in the Universities, because they did not worship in the Established Church? Equal laws were the glory and strength of a community; but the laws were not equal when every man, whatever his religious opinions, was not eligible to be elected to a situation with which religious opinions had nothing to do. Every man ought to be eligible for secular office, whatever denomination of Christians he might belong to. If this, then, was the opinion of the meeting, I hope you will concur with me in endeavouring to get the University tests abolished. Was a man less entitled to teach Greek, mathematics, or medicine, because he was not a member of the Established Church? Was he a bad mathematician because he might be a Baptist? or was he unfitted to convey a knowledge of Greek or Hebrew because he might be a United Presbyterian? No, certainly not. I put it to the meeting, whether there was any one present who might have a son or a relative dangerously ill, who would ask, before he sent for a physician—To what denomination does he belong? Would he not

rather choose the most skilful physician, irrespective of his religious opinions? How absurd would it be to say, when one was recommended—Oh, no, I can't send for him, because he worships in such and such a conventicle! No; a physician would be selected because his skill and professional ability could be relied on, and not because of his religious opinions; so should it be with the professors' chairs in our Universities. Every man in that meeting, I am sure, was anxious to see the chairs in our Universities filled by men of eminence, so that they should be able to attract to them not only the youth of our own country, but of foreign lands. But was this a likely result, when the election was confined within as narrow limits as possible? Was it at all likely, when two-thirds of the inhabitants of Scotland were excluded from competing? As Scotchmen, they had great reason to be proud of their Universities; and the names of many men who had become famous, and whose names were connected with them, could be pointed to. But was this eminence the result of religious tests being adopted in the Universities? No. These tests had been but a mockery and a snare. When Mr. Blackie, who was recently elected to the Greek chair in the University of Edinburgh, was elected to the chair which he occupied in the University of Aberdeen, and came before the presbytery to sign the test, he said he did not sign it as his private opinion, but in his professional character, as a test of office. Well, the presbytery were dissatisfied, and the matter was brought to a legal issue. The decision of the judges was, that the presbytery had nothing to do with what Mr. Blackie said previous to signing the test, or what he said after signing it; all they had to do was to see him sign it. Then there was the case of Mr. Fischer, who was a Fellow of Clare Hall,

Cambridge, and was elected to a chair in the University of St. Andrews. By some mistake, instead of having the test taken by professors presented to him for signature, the test taken by ministers of the Established Church was signed by him, without his being aware of it. As that test contained an abjuration of Episcopacy, the authorities of Clare Hall attempted to deprive him of his Fellowship; but when the matter was taken before a court of law, it was decided that it was just the same as if he had not signed any test at all. These instances showed the absurdity of University tests. But it might be said, when they were so easily evaded, where was the harm of them? There was harm enough, certainly, when parties signed what they never read, or if they read, never believed. To men who could sign these tests, not as articles of confession, but simply as articles of office, they were certainly no barrier. But to men who were possessed of principles of high honour, and who might be expected to instil these principles into the minds of their pupils, they were a very great barrier; and these were the persons, above all others, whom it was most desirable to secure as instructors of youth. But by these tests, persons who would be the most desirable teachers of the young were excluded, and others who should not be admitted were admitted freely. Although these tests were not always enforced, still, when a professor was elected to a chair, he was completely at the mercy of a number of parties who could compel him to take the test. Any member of the Town Council or any member of the Senatus could compel him to take it, or resign the chair to which he had been elected. It lay like a dormant viper, which might be roused to sting him at any moment. But who were the parties who contended so strenuously for these University

tests? They were not supported by the inhabitants of Scotland generally, nor by the Universities. The University of Edinburgh and two others memorialized Government a few years ago on the subject, and although the other two did not join in that memorial, they were not hostile to it. Almost the only supporters of these tests were the ministers of the Established Church. They were not supported even by the adherents of the Establishment. They had an example even in that very meeting of one of the most enlightened adherents of the Established Church seeking to get these tests abolished. Speaking generally, almost the only persons who contended for these tests were ministers of the Establishment; and I have no doubt that petitions would be presented from the Presbyteries, Synods, and Assemblies composed of these gentlemen against the Bill presently before Parliament. A good many years since, it was proposed in the General Assembly that the law should be relaxed, so as to admit parties holding evangelical principles; but so strongly did they cling to the tests, that even this was rejected. Doubtless the General Assembly now about to meet would petition Parliament not to pass the Bill now before the House into a law. Well, what would be their arguments? They will say with amiable simplicity, overlooking all the great changes which have taken place in Scotland during the past fifty years, that the Act of Union is so sacred that it would be sacrilege to meddle with it, and that the right of teaching belongs to them, the ministers and adherents of the Establishment, exclusively. Were the Universities of Scotland appendages of the Established Church, these might be good arguments; but they appeared ridiculous when placed side by side with the opinion of a Royal Commission composed

of four Lords of the Court of Session,—safe men in this matter, if there were safe men in the country. That Commission said that 'the Universities of Scotland, neither by their institution nor endowments, nor by their means for education, were to be regarded as appendages of the Established Church; that they were designed for education to the country at large; and, with the exception of the tests taken by professors, were no more connected with the Established Church than with any other.' Now, with respect to the Act of Parliament known as the Act of Union, that Act was said to be unalterable, which was neither more nor less than an absurdity. No preceding generation could frame an Act which could direct and control a succeeding generation how they should act, or what they should do; and the men who made these statements well knew that that Act, which they referred to as inviolable, had again and again been violated and broken, and that with their own approbation. One stipulation of the Act was, that no article of provision should be introduced from Ireland into Scotland, lest the tillage of the latter country should be discouraged. Then, again, heritable jurisdictions had been abolished. There had been an extension of the franchise and an increase of the number of members sent to Parliament. All these were contraventions of the Act of Union. How, then, could it be unalterable? and if it was not unalterable, how could it stand in the way of legislation on this subject? If I myself had the least thought that the maintenance of these tests was for the benefit of science, literature, and religion, I certainly would not advocate their removal; but because I believe that the very reverse was the case, I earnestly hope the meeting will agree to petition Parliament for their abolition.

REV. THOMAS GILLESPIE.

(*Speech at the Celebration of his Centenary, at Dunfermline,* 1852.)

It is a dangerous thing for a man to erect a monument to himself. On an eminence in the extensive and beautiful grounds of the Duke of Northumberland, one of the dukes—the one, I believe, whose character is so graphically sketched by Mr. Disraeli in *Coningsby*—has thought fit to rear to himself a tower, on which there is an inscription in Latin to the following effect: 'Look around! I measured out all these; I arranged, I planned; many of these trees were even planted by my hand.' No inscription could be more unfortunate. The first word reminds every reader of the celebrated epitaph on Sir Christopher Wren, the architect of St. Paul's Cathedral—'Circumspice;' and the rest cannot but suggest a well-known portion of a distinguished epic on the death of cock-robin—'I, said the fly, with my little eye, I saw him die.'

It is a dangerous thing for a man to have a monument erected to him before his death, for events may occur which may convert it into a pillory. In one of the squares of Coblentz, the Prefect, on the occupation of Moscow by the French, erected a monument with this inscription: 'To the great Napoleon, in honour of the immortal campaign of 1812.' In 1813—one short year

afterwards—the city of Coblentz was occupied by the Russians, then on their march to Paris. Colonel Mardenke, who had been appointed Russian commander of the city, left the monument untouched, but under the inscription caused the following words to be engraven: 'Seen and approved by the Russian commander of Coblentz in 1813.' The zealous Prefect had obviously been a little premature.

It is a dangerous thing for a man to have a monument erected to him *very soon* after his death. There are some men whose fame does not keep; and it is very awkward to have people asking, when they see an expensive structure, and even after they have read a long and laboured eulogy, 'But who was he? and what did he do to benefit his country or the world?' Edinburgh is a city of monuments. You can scarcely turn a corner but you come upon a pillar, or a statue, or something of that sort. There is a very lofty pillar, surmounted by a colossal statue, in St. Andrew Square. Did you ever ask, as you passed it, any of those whom you met, whose it was? You would at once receive for answer, 'Oh, 'tis the Melville Monument.' But you must not ask further, for not one out of ten of the inhabitants of Edinburgh or of Scotland could tell you who Melville was; and the remaining tenth, though pressed ever so closely, could not tell you a single word which Melville ever uttered, a single line which he wrote, or a single action which he performed, which entitles him to the grateful remembrance of posterity. How different with him whose memory we are this evening met to cherish! His fame has increased with the lapse of time. From his ecclesiastical superiors, while living, he experienced most unjust and cruel treatment; and, as in the case of Calvin, no stone has been

erected to tell where his ashes have been deposited, yet he lives in the hearts of thousands of his countrymen, and churches have been called by his name. Were a stranger to enter this assembly, and to ask, 'Where is his monument?' we would say, 'Look around;' nor have we any objection that his most violent opponent should write under it that he has seen and approved of it. And if any one were to put the question, 'Who is Gillespie?' there are hundreds now hearing me who could give him such an account of the origin and principles of that body which took its rise from him, as would show that he was entitled to the love and veneration of all good men.

This is the duty which you have seen fit to devolve upon me; and in discharging it I shall direct attention to three epochs in the life of Mr. Gillespie, around which may be grouped all that requires, at such a meeting as this, to be said respecting the origin and principles of the Relief Church.

In the year 1728, Thomas Gillespie and his mother set out from Clearburn, in the neighbourhood of Edinburgh, to attend on the dispensation of the Lord's Supper at Galashiels. Gillespie was then a youth of twenty years of age, and the only son of his mother, who was a widow. The journey, there can be little doubt, had been undertaken at her solicitation, for as yet—although she had earnestly endeavoured to impress the truths of religion upon his mind, with many prayers and tears—her son had given no evidence of having felt their saving power. She expected that the leading evangelical ministers of the South of Scotland would be collected at Galashiels, and she desired 'to feed her kid by the tents of these shepherds.' Nor was she disappointed. Boston, the best minister the Church of Scotland then enjoyed,

was there; and, not contented with listening to his public discourses, she obtained a private interview with this distinguished man, and disclosed to him all her maternal fears and anxieties respecting her son. What passed at this interview—at which both mother and son were present—we have not been told; but this we know, that it resulted in the conversion of Gillespie. This, to Mr. Gillespie himself, was by far the most important event of his life, and it laid the foundation of all his future usefulness and greatness. Without godliness there can be no true greatness. Men may possess learning, talent, and genius; they may occupy the highest places of power and influence; they may gain battles, and found empires; listening senates may hang with rapture upon their lips, and the destinies of nations may be determined by their counsels; statues may be erected to them in every city, and funereal pomps may be decreed to them;—but, wanting godliness, they want an element of character essential to true greatness. He and he only is a really great man of whom it can be said, as of John the Baptist, 'He was great in the sight of the Lord.' Tried by this standard, how few, alas! how very few, of the world's great men would abide the test!

The second incident to which I would advert took place in this town on the 19th of August 1741. The bell has been rung, and the Presbytery of Dunfermline has assembled in the Abbey Church,—that church from which Ralph Erskine, though no longer a member of presbytery, has not yet been finally ejected, but continues, in spite of their authority, to preach in it once every Sabbath. The attendance upon this court is more numerous than usual, and indicates that business of more than ordinary interest is to be transacted. A presentation and call to the church and parish of Carnock, in favour of Mr. Gillespie, is to be

decided upon; and if you listen to the minutes of presbytery as they are read, and observe what takes place, you will discover that there are peculiarities in the case which render it somewhat perplexing and difficult. The presentation has been opposed by Colonel Halket, a heritor in the parish of Carnock, the progenitor of the present Sir Peter Halket of Pitfirrane, on the ground that Mr. Gillespie was neither licensed nor ordained by the Church of Scotland, and that he had refused to sign the Confession of Faith. In the present day, such objections, if substantiated, would prove fatal to any presentation, but a hundred years ago less importance was attached to them. Neither of them is denied. It comes out (the presentee makes no attempt to conceal any part of his history or any of his opinions), that after pursuing his studies at the University of Edinburgh and the Theological Hall of the Church of Scotland for eight sessions, he had gone, in the last year of his course, first to Mr. Wilson of Perth, the professor appointed by the Seceders, but, not approving of their plan of doctrine, had left and gone to Northampton, and enjoyed for a year the instructions of the celebrated Dr. Doddridge; and that he had been not only licensed, but ordained as a minister at large, by Dr. Doddridge and some other Independent ministers of that neighbourhood. It is then quite true that he was neither licensed nor ordained by the Church of Scotland. Nor is the other objection altogether without foundation. Mr. Gillespie is a strict Calvinist, and thoroughly agrees with the Confession of Faith in all its doctrinal articles; but before signing it there is one point on which he craves to offer an oral explanation,—and what is that point? It relates to the statements contained in the Confession and Catechisms respecting the power of the civil magistrate in matters of religion. With these he does

not acquiesce. This incident deserves to be very carefully weighed. It furnishes a key to the whole of Mr. Gillespie's future procedure, and fully discloses at once his conscientiousness and the liberality of his sentiments. On this point he was in advance of the age,—of the Erskines and their compeers, as well as of the members of the Establishment,—and may be said to have anticipated the course which, not without much disputation and division, the Church with which we are connected adopted fifty or sixty years later. According to the Larger Catechism, 'the tolerating of a false religion' is one of the sins forbidden in the second commandment; and, according to the 20th chapter of the Confession, 'those who publish opinions contrary to the known principles of Christianity, or opinions which in their own nature or in the manner of publishing them are destructive of the peace and order which Christ has established in the Church, may be proceeded against by the censures of the Church, and by the power of the civil magistrate.' I honour Mr. Gillespie for taking exception to such doctrines. Ingenious men may find out some non-natural sense in which to receive such passages, and yet repudiate persecution. Understood in their plain and obvious meaning, they certainly authorize the civil magistrate to decide theological disputes, and to repress error by the only weapon which he wields—the sword. How weighty and how valuable, then, the little clause inserted in one of the questions proposed to ministers and elders of the United Presbyterian Church at their ordination: 'It being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion.' But how did the presbytery deal with Mr.

Gillespie and his presentation? All honour to them for their wisdom and Christian forbearance. They acknowledge him as a duly licensed and ordained minister, although receiving these from English Independents. They allow him, with the explanation which he had given, to sign the Confession; and, having prevailed upon Colonel Halket to withdraw his opposition, proceed in the usual way to his settlement in the parish of Carnock.

This scene will in some respects have prepared you for the only other to which it is necessary to solicit your attention. Imagine yourselves present in the General Assembly of the Church of Scotland, on Saturday, 23d May 1752. The meeting is held in the old aisle, long known as the Assembly Aisle. Dr. P. Cuming, Professor of Ecclesiastical History in the University of Edinburgh, the leader of the Moderate party in the Church, and the recognised channel through which the Government patronage was dispensed, and withal a somewhat fussy and pompous personage, occupies the Moderator's chair, and the Earl of Leven is Royal Commissioner,—a nobleman who had been accustomed, in this capacity, to take order somewhat openly and peremptorily, that unity and peace should be preserved in the Church. Robertson—afterwards well known as Principal Robertson—and Home, the author of *Douglas*, though both young men, are the leaders in the transaction which we are about to witness. Mr. Gillespie is a member of this Assembly; and when he left home to attend it, he was lying under no scandal affecting his character, involved in no process, and apparently exposed to no danger relative to his status as a minister of the Church. So far from this, wherever he was known he was respected as a humble, pious, faithful minister of the gospel. How comes it, then, that on this

Saturday, instead of taking part in the deliberations as a member of the Assembly, he stands at the bar as a panel? and, what is still more astonishing, that it has been decided by a vote to inflict upon him the highest ecclesiastical censure, namely, deposition from the office of the ministry? A full answer to these questions would disclose instances of as great precipitation, injustice, and tyranny as ever disgraced any Protestant Church. But without entering into details, let it suffice to state that he had been brought into these circumstances, and subjected to this sentence, by refusing, on conscientious grounds, to take part in a violent settlement at Inverkeithing, and by boldly avowing that patronage was unscriptural, and contrary to the constitutional principles of the Church of Scotland. In carrying the sentence of deposition into effect, none of the usual solemn formalities were omitted. Prayer was offered for divine direction and approbation; and in the name of the Lord Jesus Christ, and by virtue of that authority which He had committed to them, Mr. Gillespie was deposed from the office of the holy ministry, and prohibited and discharged to exercise the same, or any part of it, within the Church of Scotland. Who does not stand aghast at such proceedings? Well might Bogue and Bennet, in their *History of Dissenters*, affirm: 'All the blasphemies in the army and navy for twenty years past have not equalled the profaneness of that one act of the General Assembly, composed of the ministers and elders of the Church of Scotland.' Mr. Gillespie received the sentence with the composure and dignity of conscious innocence, encouraged by the words of the Saviour occurring vividly to his mind: 'What I do thou knowest not now, but thou shalt know hereafter.' His reply to the Moderator's address deserves to be written in letters of

gold: 'I desire to receive this sentence of the General Assembly of the Church of Scotland, pronounced against me, with real concern, and awful impressions of the divine conduct in it; but I rejoice that to me it is given, on behalf of Christ, not only to believe on Him, but also to suffer for His sake.' This reply carries us back to apostolic times, and connects Mr. Gillespie with those men of whom it is written, 'They departed from the presence of the council (by whom they had been beaten and forbidden to speak in the name of Jesus), rejoicing that they were counted worthy to suffer shame for His name.' This reply is evidence of apostolic succession far more satisfactory than if the hands of all the Popes and Exeters that ever lived had been laid upon his head.

He was deposed on Saturday, and on the same day returned to Carnock. When about to enter the manse, his wife met him. His first words to her were, 'I am no longer minister of Carnock;' to which her prompt and courageous answer was, 'Well, if we must beg, I will carry the meal-poke.' On the following Sabbath he neither entered the church nor suffered the bell to be rung, but, having repaired to the open fields, preached to a large and excited congregation from the words, 'Necessity is laid upon me; yea, woe is unto me if I preach not the gospel.' After telling his hearers that he had been deposed for not doing what he believed was sinful, he added that no public dispute should be his theme, but Jesus and Him crucified, and went on to lay before them the great truths of the everlasting gospel, without one reflecting word on all that had passed.

The only other circumstance in Mr. Gillespie's history which I think it necessary to mention is this, that at his first administration of the Lord's Supper, on Saturday,

before the tokens were distributed, he stated as his terms of communion: 'I hold communion with all that visibly hold the Head, and with such only.'

Such of you as have followed this brief narrative of the origin, will have no difficulty in discerning the distinctive principles of the Relief Church. This Church was founded to afford relief to the Christian people from the yoke of patronage, and to Christian ministers from the tyranny of ecclesiastical courts. Its testimony on these points bore a close resemblance to that of the Secession Church, and both have been followed by the equally decisive testimony of the Free Church. At the time when Mr. Gillespie was deposed, there were not forty congregations in the whole of Scotland that enjoyed the privilege of choosing their own ministers; now there are 1400 congregations in the enjoyment of this privilege. But they enjoy it in connection with another privilege,—the privilege of paying their own ministers; and so much are we satisfied of the necessity and importance of both, and of their indissoluble connection, that we are resolved to do all in our power to extend them to the 1100 congregations yet in bonds. We sympathize with these 1100 congregations when they groan under the galling yoke of patronage; and we think we can point out to them an honourable and scriptural method of deliverance. Nay, such is our regard for them, we even purpose to treat them as birds sometimes treat their young, when they are afraid to fly or to leave the nest,—we purpose to drive them from their endowments, in the full conviction that they only require to put forth their own resources to secure all the blessings of Christian order and liberty.

Had the Church which Mr. Gillespie set up been

founded solely with the view of affording relief from patronage, then it would perhaps have been his duty to have united with the Erskines, and not to have originated a new denomination. But there was another point of great moment on which he differed from them, and respecting which, if he had at that period connected himself with them, his testimony would have been restrained and nullified. I refer to the principle of open communion,—that is, the lawfulness, nay, the dutifulness, of permitting all who are really Christians, even though differing from us in matters of church government and order, to sit down along with us at the Lord's table. On this point Mr. Gillespie was greatly in advance of the early Seceders. Let no one, however, confound open or free with loose communion. If Mr. Gillespie had approved of promiscuous communion,—that is, of permitting persons of every character, and simply because they were parishioners, to enjoy the sealing ordinances of Christianity,—he could nowhere have enjoyed this privilege so largely as in the Established Church. But his principle was widely different. His principle was, that while the greatest care should be taken to exclude from the sacraments all the unbelieving and profane, all *true Christians*, even though differing from one another on points of minor importance, should be permitted to unite in observing them.

Having attempted, in fulfilment of the duty imposed upon me, to sketch the history and principles of the Relief Church, I cannot conclude without entreating you to mark and adore the providence of God in the events which have passed under our review. 'When a deliverance is to be wrought, God can find,' says the accomplished historian of the Relief Church, 'His instrument in a quiet, retired pastor, feeding His sheep in the wilder-

ness.' Mr. Gillespie's gifts were not of a shining character. Though not deficient either in learning or ability, he did not in these excel many of his brethren. 'His goodness was his greatness;' the secret of his great strength lay in his sincere piety and inflexible conscientiousness.

When a deliverance is to be wrought, God can confound the plans of the wisest and most powerful. Principal Robertson and his coadjutors were pre-eminent for their skill and ability, and probably flattered themselves that by the sharp, sudden, and severe blow which they caused to light upon Mr. Gillespie, they had crushed for ever all opposition to ecclesiastical authority. The blow proved far more injurious to themselves than to their victim. Instead of crushing Mr. Gillespie, it set him free from bondage, developed his character, and brought him into a far wider sphere of usefulness than he would otherwise have occupied. Well might Whitefield exclaim, 'I give Mr. Gillespie joy; the Pope has turned Presbyterian. Mr. Gillespie will do more good in one week now, than before in a year!'

The standard which Mr. Gillespie raised has been committed into our hands. It rests with us to bear it aloft with untarnished honour, and to carry on and complete the work of reformation which he was honoured to begin. We venerate Gillespie and the Erskines, but we call no man master on earth. One is our Master, even Christ. We hold and preach the great evangelical truths which they held and preached; but we believe not because of their sayings, but because we have ourselves seen them in the inspired volume. We testify against patronage and in favour of the communion of saints, but not simply because they did so, but because so the Bible, as we read it, testifies. And we purpose to carry forward the work of

reformation,—to carry it forward in their spirit, ever remembering that the wrath of man worketh out the righteousness of God. We purpose to have a blow at the root of those evils which have occasioned all the secessions and disruptions in the Church of Scotland. We purpose earnestly, prayerfully, and perseveringly to seek the liberation of the Church,—her liberation by severing the unholy tie which unites her to the State and brings her into bondage.

EDUCATION.

(*Speech delivered in Dunfermline*, 1854.)

DR. JOHNSTON, in proposing the first resolution, 'That the machinery for education in Scotland, however beneficial it may have proved in former times, is not now adapted to the altered circumstances of the country; more schools are needed, the standard of education should be improved, and the teacher ought to be better rewarded for his important duties,' said: Acknowledging that Scotland has been greatly benefited by means of the parish schools, among the altered circumstances which call for a change in our system of education is the great increase in the population of Scotland, the great alteration which has taken place in the ecclesiastical state of the country, and the fact that from the present state of society there is need for a higher, or at least for a different kind of education from what was formerly required. What was fitted for Scotland with about a million of inhabitants, almost all of whom were within the pale of the Established Church, was utterly inadequate for three millions, the number of Dissenters being much larger than the number of those belonging to the Establishment; for when it was recollected that the greater part of the landed property in the country was in the hands of Episcopalians, I am warranted in asserting that a majority of the

population of Scotland, in wealth, in energy, and in everything which entitled them to take a part in the management of their affairs, were now without the pale of the Established Church. Then, again, they required now a higher, or at least a different, kind of education from what had hitherto been necessary. It was now very generally admitted that such branches of education as agricultural chemistry ought to be taught in our parish schools,—a branch of learning of which perhaps the name was not known in this country 100 or 150 years ago. Such were the altered circumstances which called for a change in the educational machinery of Scotland. And in regard to the changes which these altered circumstances called for, my resolution declares, first, that they have need of more schools; to which I may add, and a greater number of persons under instruction than at present. After replying to the arguments of those who took up the position that Government should not interfere at all in the matter of education, Dr. Johnston referred to the number of schools provided for the country. Although the parish schools did not, strictly speaking, amount to more than a thousand, by a return made by order of Parliament in 1834, it was found that there were 5042 schools in Scotland, and that the average attendance was 231,000; while the convener of the committee of the General Assembly of the Church of Scotland, in his return last year, gave the number of schools at 5026, and the average number of scholars at 321,000. Now Sir George Clerk, in opposing Lord Melgund's Education Bill in 1851, stated the number of children in Scotland between the ages of five and fifteen at 600,000, while he also stated, from the returns of the school inspectors, that at that period there were only 300,000 scholars

between these ages attending school. It must be admitted that there ought to be at least one out of every six of the community at school. In Bavaria, Massachusetts, and Pennsylvania, the proportion was larger. But it was a remarkable circumstance, that in our own colony of Upper Canada a new system of education had been introduced,—a far more liberal, a far more unsectarian, and a far more efficient system than existed among ourselves,—and out of the 900,000 of a population in that colony, 151,000 were at this moment at school, or nearly one-sixth. It could not be doubted that, if Scotland were in a proper state with regard to education, at least a sixth of the population would be at school; so that, admitting 350,000 to be the present number of scholars, 150,000 more ought to be in attendance in order to make up that proportion. It might therefore be taken as a fact which did not admit of contradiction, that 150,000 young persons were at the present moment growing up totally uneducated; while the amount of crime supplied a further proof of the necessity of increased educational appliances. After stating that he would be prepared to go the length of compelling every man by law to educate his children, the reverend Doctor alluded to another change which was now imperatively demanded, viz. that no ecclesiastical test of any kind should be required from those elected to the office of teachers. The time had gone by for confining parochial teachers to the Established Church; and I wonder how any one ventured to defend a privilege of that kind. The ministers of the Church said: 'As well ask admission for all denominations into our pulpits as into our schools.' Why, what made them their schools any more than the schools of the community? He recollected a notorious man, who used to remark that they

heard of the Queen's armies, the Queen's highways, etc., but always of the National Debt. Now I maintain that they ought to distinguish what belonged to a class and what to the nation. The parish schools were not the schools of the clergy of the Established Church: they were the schools of the nation, and ought to be treated as such. But, in reply to the statement that all parties might as well be admitted to the pulpits of that Church as into the schools, I would say that the office of the teacher was a civil office, while that of the clergyman was not a civil office. There was here a plain distinction; and why, therefore, should there be any ecclesiastical test for admission into a civil office? It was too late in the century to demand such a test. Besides, if the highest teachers in the land—the professors in our Universities—were not subjected to a test, on what principle could persons teaching the same branches—Greek, Latin, mathematics, reading, and writing—in the parish schools be subjected to a test? If it had been removed in the one case, it ought to be removed in the other also. Another change required was an entire alteration in the superintendence of the parish schools. The schools of the community ought to be under the superintendence of the community themselves, and the plan which he would propose would be something like this. Let the Government, after examination, determine the number of school districts in the country,—in other words, the number of schools needed by the population, and let all the ratepayers in each district elect from among themselves whomsoever they would for the government of these schools. I believe that no practical injury would happen to any interest, and no practical difficulty would occur, if this course were adopted. Such was the practice in Canada, and no

difficulty was found to arise from it; the great principles of religion in which all agreed were taught, but nothing denominational was taught. And I cannot understand how what was safe and beneficial in Canada would be dangerous or injurious in Scotland. In conclusion, I observe that I have no desire to gain any advantage to my own denomination or to any rival Christian denomination in the country, but I do desire to be placed in regard to civil and religious privileges precisely on a level with my fellow-countrymen, and to see that the people of every class enjoyed the benefits of a good education. They must therefore take care that the Bill of the Lord Advocate was no mere temporary measure, but a measure satisfactory to the community at large, and fitted to be permanent.

(Speech delivered at a Meeting of United Presbyterians in Queen Street Hall, Edinburgh, 1854.)

In moving the first resolution, which states that 'common school education in Scotland is in a very unsatisfactory state, and that the correction of existing defects and abuses, and such an extension of the means of education as shall bring it within the reach of all classes, are loudly called for; and this meeting are gratified to find that the subject has been taken up by Government, and that they have exhibited a desire to grapple with the difficulties of the question,'—after stating that although this resolution did not touch upon any of the exciting topics of this subject, and that although perhaps it might almost be taken for granted at the present time that common

school education in Scotland was in a very unsatisfactory state, Dr. Johnston said that yet he might be allowed to mention one or two points upon which Dissenters, and he believed the great body of the community, thought it was in an unsatisfactory state. They thought it unsatisfactory that the parish schools should be committed exclusively to the members and ministers of the Established Church. Such an arrangement might have been tolerated while Scotland contained only one-half of its present population, and when the great body of the people belonged to the Established Church; but it was quite a different thing now, when probably not more than a third of the inhabitants of Scotland were connected with the Establishment. Of course I do not make this statement of the relative proportions belonging to the Establishment and the other denominations with positive certainty, as they must wait till they had a summary of the census, such as had been given to England. At the present moment there was a very pretty quarrel going on in one of the London newspapers (the *Christian Times*), between Dr. Cumming and an anonymous correspondent, on this subject. That correspondent had made a statement similar to what I now make, that only about one-third of the inhabitants of Scotland were connected with the Establishment. The care of the Church of Scotland, south of the Tweed, was almost entirely laid upon the shoulders of Dr. Cumming, and really he was very well capable of bearing the burden,—better able to bear it than he believed most men. Dr. Cumming was a person of very considerable ability, of extraordinary tact, and of indefatigable industry. One could scarcely open the magazine of almost any religious denomination or religious newspaper, but he would find Dr. Cumming's name in

the advertising columns, or among the letter-writers, or in some paragraph. They heard constantly of his 'Voices of the Night' or of 'the Morning;' constantly found him advertising sermons or lectures, particularly explications of prophecy and denunciations of Popery. Why, I would advise everybody who visited London to go and hear him. I have heard him myself, and it was a most excellent discourse both as to the matter and manner. I remember hearing it said of a divine in the city—a Nonconformist of former days—that one of his hearers said that he in particular liked to go to hear him in the morning, because he heard all the news of the congregation: not a person broke his leg—not a family received an addition to their number—not a person could meet with any calamity or any advantage, but what he heard an allusion to it in the morning prayer. So I could assure you that if you went to hear Dr. Cumming, you would find, for example, that Cardinal Wiseman could not make a movement, however subtle, but he must be acquainted with it. He knew every time the Cardinal put on his red stockings. More than that, he would make them acquainted with every motion that was made in Parliament, — in particular, about nunneries; and with almost every movement that was made in the fleet and army. He did keep his hearers abreast of the times. And besides this, he sometimes prophesied himself. For example, I find in one of his late speeches in Exeter Hall: 'I expect that the present year 1854 will be one of the most awful years in the history of our country,—a time of wretchedness, and lamentation, and woe.' Now it was rare that prophets made predictions so soon to be fulfilled. But one advantage of this was, that every one would know soon if

the prediction was fulfilled; and if it was fulfilled, every one would know what to think of Dr. Cumming. For myself, I will reverence him as a true prophet; but if it did not happen, then I will not. However, to come to the point, Dr. Cumming stoutly maintains that the statement made by the anonymous correspondent was a gross mistake,—that the distinguished statist, Mr. M'Culloch, states that four-sevenths — more than one-half of the population of Scotland—belonged to the Established Church. I think this will be a discovery to all present, and also to most in Scotland; but it was not the least difficulty to reconcile the apparent contradiction of the two writers. The correspondent of the paper to which I have referred said that he went upon the authority of Dr. King of Glasgow; and Dr. Cumming stated that he went upon the authority of Mr. M'Culloch, the statist. Now, according to the result of the recent census for England, it appeared that there were just about $5\frac{1}{2}$ millions of absentees from public worship, that there were about $5\frac{1}{2}$ millions of Dissenters, and about $5\frac{1}{2}$ millions of Churchmen. Now, one could easily change these figures if he chose to throw all the absentees into the scale of the Establishment, and make the population belonging to the Established Church up to 11 millions instead of $5\frac{1}{2}$ millions. Now I have very little doubt that when Mr. M'Culloch made the population of Scotland belong to the Establishment, he took all the absentees from church and the Churchmen, threw them into a heap, and said they all belonged to the Established Church. Dr. Johnston then contended that the estimate that one-third only belonged to the Established Church was nearer the truth, and that it is high time that the exclusive connection of the parish schools with the Established

Church should cease. The ministers and presbyteries and many other persons out of the presbyteries, said as a reason against the connection ceasing, that they might as well put Dissenters into the pulpits of the Establishment as put them into the parish schools; and that if they destroyed the parish schools they would destroy the Church; and if they destroyed the Church they destroyed religion. This was very awful if it were true, but it was very ridiculous if it was only a stratagem of the enemy; and he was very much disposed to look at it in the latter light. I compare this argument to the objection brought against the repeal of the Corporation and Test Act, when the very same statements were made; and I contend that the very same reasons which operated in favour of the removal of the Test and Corporation Act applied to the severance of the connection of the parish schools and the Established Church. The admission of Dissenters into the corporations of the country was a civil right, and the teaching in the parish schools was also a civil right, and there should be no law preventing any man, on account of his religious opinions, from enjoying a civil right. Before Dissenters were admitted to Town Councils, it was said they might as well make a Dissenter a bishop as make him a mayor; and supposing the argument were used at the present day, it might be said they might as well put Dr. Alexander into St. Stephen's as Mr. M'Laren into the Provost's chair. Now I believe that there is nobody in Edinburgh but is very much delighted to see Mr. M'Laren in the Provost's chair; and even although the enormity were perpetrated of putting Dr. Alexander into the pulpit of St. Stephen's, whatever Dr. Alexander's people in Argyle Square might think, I am persuaded

that the congregation of St. Stephen's would speedily come to be of opinion that no great injury had been done them. Now this was one of the grievances of which we have to complain,—that the majority of the country being now separated from the Established Church, that the parish schools, which were the schools of the country and not of the Church,—that these parish schools are confined to a sect. But there was another unsatisfactory thing connected with common school education, and that was the status of the teacher, who was not sufficiently paid; and unless some change was made, his present small remuneration would be still further diminished. They were willing to see these evils remedied; but that these are comparatively small matters, and that the great evil of which we have to complain is, that there is a large number of the population in Scotland, particularly in large towns, who are not receiving education at all. Almost all persons who were entitled to be regarded as authorities in a matter of this kind admitted that at least a sixth part of the population of a country ought to be at school; and that, as there was a population of about three millions in Scotland, and as the sixth part of this number amounted to 500,000, and as they found, even from the statements of Dr. Cook and the Church party, that there are 5026 schools in Scotland, attended only by 321,000 children, it followed that there are at least 179,000 not at school who ought to be there. With reference to the criminal class of the community, and to the great numbers of this class who could neither read nor write, or had only received an imperfect education, the dangers which would result to society from the constantly increasing number of uneducated persons, and of what were designated the

dangerous classes, if the present state of things were permitted to continue, would be great. Both England and Scotland had been for many years living upon their past reputation in respect of the means of education. And the reports which had been made by Mr. Whitworth, who had been sent over by Government to the United States to examine into the Industrial Exhibition at New York, inform the Government that education was far more extensively diffused in America than in Great Britain; that the Americans were far more distinguished for their inventive genius than the people of this country, and were bringing their inventions to bear far more extensively on their industrial pursuits; and that there was every reason to think that they would soon be able to surpass Great Britain in this matter, and to deprive us of those commercial advantages which we have for so long a period enjoyed. It might be said that the Lord Advocate proposed to remedy the want of common school education, which was so generally diffused in the States, and the want of which was so much felt here; and it might be asked, why should they come together to take exceptions to some of the leading principles of this Bill, and to endeavour to thwart him in his attempt? In reply, I beg to state that the reason is just because they believed that, if the Bill as it at present stood was permitted to pass, their common school education must still continue in an unsatisfactory state to many of them, and that it would come to be in a more unsatisfactory state after this Bill passed than it was at the present moment. It was quite competent that his Lordship should ask them, since they objected to his Bill, what they would propose, and how they would get over what was called the religious difficulty. Now

I answer that question plainly and honestly, and my reply is, that what they wished to see was united literary education and separate religious education, where that was necessary on account of the character of the teacher or of the divided religious opinions of the parents of a district. There were three points here to which I wish to draw attention. First, that the United Presbyterian Church had not taken up this principle for the nonce,—that she had not adopted it merely on account of a present emergency. Dr. Johnston here read extracts from resolutions passed unanimously by the Synod of the United Secession Church in 1839, to show that this principle was advocated at that time. The following was the most pointed of these resolutions:—'It is the decided and conscientious conviction of this (committee) Synod that the communication of religious instruction does not belong to the Legislature; that this sacred duty is the proper duty of religious men; and that therefore the only method that promises the attainment of the object would be to leave it with parents, and the ecclesiastical bodies to which they belong, to make such arrangements as will secure the combination of scriptural classes and other modes of religious instruction with the general system pursued, and that for this purpose care should be taken, by a proper arrangement of school hours and otherwise, to make provision for the attendance of the children at such classes for religious instruction as may be instituted in the schools of each locality.' Resolutions similar in purport had been adopted after that year as often as the subject had been under the discussion of the Synod. The same principle had been carried out by other parties not connected with our Church, many of whom were entitled to great respect,

and from some of whom such an opinion could not have been expected. I refer, amongst these, to Dr. Hook, the vicar of Leeds, who, without any knowledge of the resolutions come to by our Synod, but looking at the question from his own point of view, came to maintain and advocate precisely the same principles as I now do. Dr. Johnston here read a lengthened extract from a letter addressed by Dr. Hook to the Bishop of St. David's. After reading the extract, Dr. Johnston said: I would like if we had the Lord Advocate of Scotland here for one moment, in order to ask him, in connection with the 27th clause of his Bill, what religion he meant when he said that the master was to give ordinary religious instruction. Was it, I would ask his Lordship, the religion of the Church of Scotland, or the religion of Bishop Gillis?—was it the religion of the Roman Catholics, or the religion of Protestants?—the religion of Dissenters, or of those who adhered to the Establishment? What Dr. Hook proposed in 1846 was in substance what was proposed and sanctioned by the Synod in the year 1839. But there was another person of great eminence who had declared his acceptance of the same principle. I refer to the well-known letter of Dr. Chalmers to the present Lord Panmure, in which he expressly said that he saw no extrication from the difficulties of this question except in this very way,—that while the State declared the great importance of religious education, it should at the same time say that it was not in its power to impart it,—that it should therefore confine itself in the school to what was literary and scientific, and leave the other branch of the education of the children to be supplemented and met by their parents and those to whose care the children were properly committed. Now here

were three parties looking at this important subject from very different points of view, all coming to precisely the same conclusion. But more than that, this was the very basis of the National Association of Scotland on Education. It was embodied as one of their fundamental principles; and I will take leave to say, that I regret exceedingly that care was not taken during the meetings of the association recently that greater prominence was given to this as their fundamental principle. The leaders of the Free Church were wise men in their day. They were able tacticians; and if Dr. Candlish and Dr. Cunningham and Dr. Buchanan had met together—mark, I did not say that they did so—but had they met together, and had they said to one another, 'Now, if this Association for Education in Scotland and the United Presbyterian Church are permitted to give forth one united voice declaring that combined literary education and separate religious instruction ought to be the principle of a National Education Bill, that would produce a very great effect. Now we must try to prevent that. We cannot adopt the principle of the association; but perhaps they will permit us to go on their platforms, and while we speak to some topics common to us and to them, we shall be permitted to state our opinions and advocate an opposite system;'—and had they met together and had they resolved in this manner, they could not have succeeded better in their object. For all this they had succeeded in accomplishing. From very near the place where I now stand, I heard Dr. Cunningham proclaim, with that eloquence which he was capable of, that he held that the Government ought to legislate, that he believed the Government would legislate, and that he held the

great majority of the people of Scotland would require them to legislate, regarding the religious instruction of the young. Now, observe the effect of this. Instead of there coming forth from the National Association for Education in Scotland and from the United Presbyterian Church a united, clear, and distinct utterance that the system I have indicated was the system which Scotland needed and wished for, there had only come forth a feeble, hesitating, whispering voice, which had produced no effect either upon the country or the Government. And what had been the result? A Bill had been brought into Parliament, in which not only was the principle which I am advocating not recognised, but it had been directly contradicted and trampled in the dust. Now I say that it was much to be regretted that this course was permitted to be taken. I blame no person; but I must say that I admire the generalship of those persons who took the lead in the Free Church. But it would be said that there were parties who did not hold that such a course could be adopted. There had been a letter in some of the newspapers,—I believe from the Bishop of the Isles,—in which the writer seemed to think that this course ought not to be adopted. Perhaps this person would pay no attention to any resolution or statement coming from such a platform as this; but I hope he will hear what Dr. Hook proposed on the subject, and he stated that what I propose was the course that ought to be adopted in the present state of things. But, besides this, a letter, as those present were well aware, had also been addressed by the Bishop of Limyra, who was not at present residing at his see, but was at present resident in Edinburgh under the title of Vicar-Apostolic for the Eastern District of Scotland.

This person, then, had addressed a letter to a gentleman now beside him, the Lord Provost. It was a very remarkable letter on many accounts,—remarkable for its bitter insinuations, for its jaunty air, and for its youthful florid style. Now this person said that it was utterly impossible to separate literary education and religious education, at least in regard to Catholic children. There might, perhaps, be some place in the skulls of Protestant children where information could be received in a separate form, but not, it appeared, in the case of Catholic children. Now he (Bishop Gillis) asserted that the thing was impossible; and what did he prove? He proved that a teacher, if he was earnestly desirous to do so, might always find opportunities of introducing the subject of religion into whatever he taught. Now nobody doubted that. A distinguished amateur teacher some time ago in this city, for example, who was a strong anti-Voluntary, never omitted an opportunity, when teaching his class, to ask if that was in accordance with what they would hear at Broughton Place?—did they think that Dr. Brown or the Voluntaries would teach them in that way? I heard recently of a person who said that he wished the alphabet was baptized into the spirit of Christianity. This assertion, like some of the Bishop's, I think is somewhat difficult to understand, but, on reflection, think that possibly something like this might be his meaning, adopting the old nursery rhyme system: 'A for an Arminian, that abets error; B for a Baptist, bent upon dipping; C for a Catholic, that burns good children. Now if this was baptizing the alphabet into the spirit of Christianity, and if this was to be the way of teaching the young idea how to shoot, by initiating them very early into those contro-

versies which unhappily exist among Christians, a man might say that it was impossible to make a separation between literary and religious instruction; but really the statement that it was impossible to make this separation excited my surprise, for the thing was done every day in Scotland, in England, in Ireland, and I dare say it was done in the schools at Limyra, where was the Bishop's see. They need go no farther than the College of Edinburgh for an example. They found that those who entered the gates of that institute entered it to receive instruction in Latin, Greek, logic, moral philosophy, natural philosophy, and mathematics,—a literary and scientific education. They received religious instruction elsewhere, and they heard no complaint respecting the manner in which the separation was effected. Dr. Johnston next instanced the system pursued in the national schools of Ireland, in which the separation was effected in the manner he was advocating, to the great satisfaction of the great body of the Roman Catholic prelates and clergymen. The system of combined literary and separate religious instruction had in many places been carried into effect, and with ample promise of success. It had been adopted in Upper Canada, where nearly one-sixth of the population were at school; and also, as they would perceive from the last number of the *Record*, in the island of Trinidad; and in both instances was it found to work extremely well. Was it not strange that advantages should be enjoyed in their own dependencies which were withheld from the mother country? and was a system sanctioned by so many parties, already tested by experience, and obviously the only one equitable or practicable in the present divided state of religious opinion, not entitled to respectful consideration?

He then exposed the inconsistency of Dr. Candlish in readily taking advantage of the Privy Council grants to denominations, while in his letter to Mr. Elliot in 1846 he could express himself to the following effect: —'If, again, we are pressed with the other alternative, and hear the country declaring that all sects equally must have fair play, and that impartiality requires either none to be endowed, or all; then, since the nation and its rulers refuse to take the responsibility of discriminating, and are determined either to support all opinions promiscuously, or let them equally alone, we do not hesitate in replying: Better no support of religion at all, than support given avowedly on the principle that no distinction can be made between the true and the false. In public instruction, whether by Churches or by schools, I am prepared, for my own part, to say at once, Do nothing if you cannot see your way to do everything for Christ, and according to His word.' Notwithstanding this statement, Dr. Candlish approved of accepting aid under the Privy Council grants, contenting himself with entering a protest on the books of the Free Church Assembly, and with sending that protest to Government, who would regard it as so much waste paper. I conclude that if the Lord Advocate forced his Bill as it at present stood upon the country, great injury would be done to a large class of the community; whereas, if he consented to act upon a sound principle, and to adopt the course which I am advocating, he would number himself amongst the best benefactors of his country, and would long secure the gratitude of the community.

INTRODUCTION OF INSTRUMENTAL MUSIC INTO THE CHURCH.

(*Speech delivered in the Synod*, 1856.)

In adverting to the argument against the use of organs, that it is opposed to the genius of Presbyterianism, that raises the question, What is the genius of Protestantism? If it consists in there being no superior in office above that of the teaching elder, in a gradation of church courts, and in those who have a standing in church courts being upon a parity, then one cannot see what connection these things have with the introduction of an organ into a church for the purpose of conducting the part of the service for which it is designed. Again, it has been said, if you admit the organ, there is no barrier in principle against the admission of the whole sacerdotal system,—nothing to prevent us substituting the instrumental for the spiritual, and the symbolical for the real. This kind of reasoning is similar to what is said to have prevailed at a very early period of the Reformation. The priests were in the habit of maintaining that if a man learned to read the Hebrew language, he necessarily became a Jew. According to the sacerdotal system, the priest, in his official capacity, was enjoined to bless the people in certain prescribed words. The same words are frequently used in dismissing our congregations. Does it follow that,

having once adopted this part of the legal system, there is no barrier to the admission of the whole sacerdotal system, and next Sabbath we may find a minister with a mitre upon his head, dressed in priestly garments, and performing every other part of the sacerdotal office? There were many churches in which choirs were used; and trained singers formed a part of the temple services, no fewer than four thousand having been frequently employed there. Yet you find that persons adopting this part of the legal system employ choirs to aid them in conducting psalmody, and yet never dream that they are bound, or at least permitted, afterwards to admit every other part of the legal economy. Dr. Johnston then proceeded to show that no congregation could find express New Testament authority for every little point or observance connected with its worship. With some, the sermon was not preached in the old way, but read by the help of the MS. With some, the worshippers at the Lord's Supper were not seated, as of old, around a table, but in pews. Could any one produce New Testament authority for this mode of observance? In the churches of the French Evangelical Union, affiliated with our own, the people collect around their pastor and partake of the Supper in a standing position. The ordinance may be observed in spirit and in truth in any one of these ways. The question before the Synod was not, Which is the best mode of conducting the public psalmody? One man might say, 'There is no mode so good to me as the human voice; and when I hear a great assemblage of human beings with one heart and one voice giving expression to their feelings of adoration and gratitude, it produces an effect upon me far superior to what could be produced by any instrumental music.' Another might

entered upon the minutes; and I believe there usually were persons who did dissent from that statement, if not in form, at least in reality. They were as free to hold and proclaim an opposite opinion on that subject as those who were in favour of that resolution were to hold and record theirs. No one will suppose that I attach little importance to the principle I have now stated, or that I do not avail myself of the paragraph in our formula, that we do not accept of anything in the Westminster Confession of Faith that teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion, to say that I firmly hold the principle to which I have now adverted, that it is not within the province of the civil magistrate to provide religious instruction for the subject. I hold that firmly, and will do so until arguments on the opposite side, which I have not yet seen, shall convince me to the contrary. I would not, however, ask the members of the Free Church to give up their principles on this matter. All that I ask is that that shall be an open question. There is very great danger in this direction. There is the danger, I think, that an attempt will be made to contrive some general statement, under the cover of which, it may be, both parties may hold their opinion, but which will enable those who don't hold the principle for which I would contend to say that they have never looked it in the face, and that they do not countenance any person who holds it. I may mention a case which took place in the Westminster Assembly, or rather an account which is given by Baillie in one of his letters, in which he says: 'We have agreed to insert a general statement, and by a benign exposition of it, it may be held that we have carried our views.' Now that is just what I fear. I anticipate that there will be an attempt

to construct some general proposition, which, by a benign exposition, may permit us to hold our Voluntary opinions. Now to this I never can and never will assent. It must be openly stated that this matter—the power and duty of the civil magistrate in regard to religion—is left entirely open.

There are undoubtedly several features of the present time that are very promising in the direction of union. For example, what has been effected in the colonies is very encouraging. It would be strange if the members of the two bodies should be able to come together in the colonies, and yet that we should find it impossible to come together in the mother country. In Canada and Australia they have united, and in the Nova Scotian basis I think I see one on which the two Churches in this country might safely come together.

Another fact seems very favourable to union. About six years ago, 154 persons of the highest position and influence, both in the Free Church and the United Presbyterian, agreed upon certain general statements in favour of union. It is well known that the conduct of these persons awakened the greatest indignation, and that some of them were put, as it were, upon their defence, because they had ventured to issue a document of this kind; but in the present day it is quite otherwise. You find movements, not in one direction, but in very many, towards union, and these not exclusively among persons of rank and influence in the denominations, but among all classes. Those movements towards union in two branches of the Secession Church, which ultimately led to such important results, originated with Mr. Blyth, long a successful missionary, now an honoured minister in Glasgow, and one or two others who were elders and members in the congregations of Mid Calder and East Calder. I perceive

somewhat similar in the present movement, and it leads me to augur for it a similarly successful issue.

What has been the great cause of divisions in the Church? I answer: Men's adding to the requirements which the Saviour has made for admission into the Church. It is very painful to be constrained to say that in all Churches the terms of communion are far from being commensurate with the terms of salvation, but greatly extended beyond them. The terms by which ministers and private Christians are admitted to the fellowship of the Church should be as nearly as possible those terms which are usually called terms of salvation. How strange that any should be excluded from the Church whom the Saviour has received! What are the means by which union is to be promoted? I answer that the best way of promoting this result is by getting rid of those excrescences, and by endeavouring to free ourselves of everything not required by the Master, when we are called to give any one admission into those Churches which He has founded. I hold that there should be no attempt at compromise, but that we should come forward and openly state our opinions on any point on which we may seem to differ from one another, and that the question should be honestly settled. 'Can these matters be held to be open questions? are they to be regarded as matters of forbearance?' Is it too much to require that matters of doubtful disputation, and that do not affect the vital principles of religion, should be left open questions, and that persons differing in opinion on such points should be received into the Church?

I would also make another statement, and it is this, that if, in looking abroad upon the state of our country and of the world, we had any reason to apprehend that a

time might arrive when these questions should come to be practical questions,—in other words, could I have any apprehension that the time was near at hand when the State would tempt us and say, 'Now we are prepared to endow you upon your own conditions,'—I should have very great hesitation in entering into a union of this kind; but I rejoice to think that the time has gone by for that. I hold that the time for endowing parties has passed away, and that the time for equality, and for the entire liberation of religion from State patronage and control, seems to have set in.

There is another point to which I may advert. I do not concur in some of the statements made by Mr. Marshall. He and others seemed to speak as if there could be no other kind of union but that of an entire incorporation of the two bodies. Now, in a very striking book, written by Mr. Ballantyne of Stonehaven, and published at the commencement of the Voluntary controversy, that gentleman propounds a theory to the effect that, if even the time should come when the whole Presbyterian body in Scotland were substantially united in sentiment and opinion, it would be their duty to divide into a number of separate organizations, recognising each other as Christian Churches, respecting each other's discipline, and in every way, without being incorporated, aiding each other in the great work of the Saviour. This is a theory that, I think, may well deserve to be considered. It might be a much more beautiful sight to see one great body, embracing not only the Presbyterians of Scotland but also those of England, united into one British Presbyterian Church; but the question is not whether this would realize a beautiful theory or not, but whether this large body would be found best to promote the spirituality of

the Church and the safety of the civil government; and there is room for very great doubt on that point. The Church, when very powerful, has often been found dangerous to the State, just as the State has been found to interfere unduly with the Church.

I am very willing that there should be a committee appointed by this Church to meet with any other committee that may be appointed by other Churches; but I do not think we should mention anything in our resolution about maintaining our principles, because that would seem to assume that we have some doubt as to whether the committee would do so or not. It should be understood that the committee has no power to go farther than to confer and to report to us; and surely it is never to be supposed that we are to peril our principles in a case like this! I dislike such an addition as the reference to our principles in any motion, because it seems to present us with a kind of bristling front, as if we did not think we were able to stand without some buttress of this kind.

I would the more willingly go into this proposal for union on this account, that if there are to be obstacles and difficulties in the matter, I should like that they did not come from our side. I have no desire to hasten such a union, but I would refrain from doing anything that would tend in the slightest degree to throw unnecessary obstacles in the way. I think it is our duty to cultivate friendly feelings with all the lovers of the Saviour, and that our great desire should be to have a basis of union between all the followers of the Lord Jesus Christ. I admire the principle upon which the Free Church of France is constituted,—they have a very short Confession of Faith. I cannot tell you how many propositions there

are in the Westminster Confession of Faith, but Wodrow estimates them, I think, at no less than some thousands. Now the Free Church of France has, as I have said, a very brief Confession, which they repeat at every meeting of their Synod, and every man in the Synod stands up and gives his assent and consent to it. I think this a very great improvement upon our system. Their Confession may be too limited; but if that is the case, I am certain that ours is too extended. I prefer another principle, observed in the Belgic Church, respecting the admission of members and ministers. When a man comes seeking admission into that Church, they ask, 'Are there any parts of our Confession about which you feel difficulty? because if there are, put them in writing, and state what it is that creates the difficulty in your mind, and we shall consider whether, feeling this difficulty and dissenting from certain propositions in our Confession, we shall admit you as substantially accepting the Confession.' In this way persons who cannot give their unlimited consent to the Belgic Confession of Faith are nevertheless received into their communion. Now I prefer this system greatly to that which allows a man openly to avow his dissent from a catechism or confession to which he had formerly given his consent, without asking any leave to dissent. There is scarcely a man in the Free Church, or in our own Church, that does not, upon some points, openly declare that he does not adhere to the Shorter Catechism. For example, in regard to the question of the creation of the world in six days, if you look into Dr. Candlish's book on Genesis, you will find him openly saying that he does not believe that, and yet he has declared his assent and consent to that part of the standard of his Church. I think it is far better that we

should have an avowed principle to allow men differing from us on unimportant points to join the Church. With these observations I conclude, by saying that I long exceedingly to see some steps taken in the direction of union, but I should be quite satisfied if the two Churches were to respect each other's discipline, recognise each other as Christian Churches, and resolve to act together as far as possible. The heavenly Jerusalem ought to be the model of the Church upon earth. That great city, we are told, has twelve gates, which are never shut, day or night. But it must be remembered that there are three to the north, and three to the south, and three to the east, and three to the west. I can conceive of troops of persons travelling from every opposite quarter and distant region, arriving at last safely in that great city. So should it be with the Church on earth. Men may come from different quarters, apparently not marching together so much as they should, and yet they ought to be found recognising each other as forming one great Church of the living God.

TEMPERANCE.

(*Speech delivered at Glasgow at the Breakfast of the Scottish Temperance League*, 1863.)

BEING here as one of the representatives of the United Presbyterian Church Temperance Society, it will be expected that I should say something of this society; but before doing so, permit me to express the hearty good-will which we cherish to the Scottish Temperance League. We sail in different ships and under different leaders, but under the same flag and against the same foe, — a foe the most subtle and dangerous which our country has to encounter. It is worse than slavery. A drunkard is the basest of all slaves; and drunkenness, like slavery, may be truly designated 'the sum of all villanies.' Your vessel is commanded by Mr. Smith. Smith, like my own, is one of the commonest of names, yet it has often become illustrious in the annals of our country, and I should not be surprised to find that your commander is a blood relation of Dr. Adam Smith, the author of the *Wealth of Nations*. His position shows that he has a much truer perception than most of the merchant princes of this city of the source whence a nation's wealth and happiness flows. The helm of your vessel is in the vigorous hands of Mr. Marr, and under his skilful control and guidance we hope that neither rough seas nor powerful foes will

endanger her safety or stop her onward course. Compared with our little barque, your noble vessel is like the *Great Eastern;* but, being engaged in the same cause, we hope to 'pursue the triumph and partake the gale.' Our tight little craft is at present commanded by the Rev. Mr. Cooper of Fala; and if you will not betray the confidence which I am about to repose in you, I will mention what a little bird has whispered in my ear, that he may be the moderator of the United Presbyterian Synod ere many days elapse. Sure am I that he is worthy to have this done for him, and that this election will not lessen his attention to the duties of his inferior office. I need not say that our helm is in the hand of our friend the Rev. W. Reid, in whose presence with us to-day, in renewed health, we all so much rejoice. Unlike old Palinurus, he never sleeps at his post, and will not, I fondly hope, be called upon to quit it until he has laid our vessel alongside No. 5 Queen Street, Edinburgh, and induced the assembled elders—all of them, with every preacher and student connected with the United Presbyterian Church —to embark in her. The ship's company at present numbers 218 ministers in settled charges, with a considerable number of elders. We carry nothing contraband,—not a drop of the interdicted liquors. Some may doubt this; and well they may, since only the other day an illicit still was found in Dublin, under the premises of the United Kingdom Alliance! Spirit, it seems, like love, will 'venture in whaur they daurna weel be seen.' Be assured, however, that in the *ship's stores* there is not a drop, though among the ship's company there may be some who carry in their *private stores* a little—just a very *leetle*—'for their stomach's sake and often infirmities.' 'Tis true, 'tis pity; and pity 'tis 'tis true.' I am here to denounce such prac-

tices. As in other cases of smuggling, they may cause the detention or confiscation of the vessel. There may be some excuse for a person who declines to become a total abstainer, and there may be some excuse for one who requests the withdrawal of his name; there is none for him who is so mean and unprincipled as to violate his pledge. The evils which total abstinence societies are designed to counteract are of gigantic magnitude. Something has been done to mitigate them, but much more yet remains to be accomplished. In 1703, an English Nonconformist minister, named Benion, graduated as a physician at the University of this city; and in his life, written by Mr. Henry, the well-known commentator on the Bible, the following sentence occurs: 'He observed, to his great satisfaction, that all the while he was at Glasgow, though he lay in a public inn, he never saw any one drunk nor heard one swear. Nay, he observed that in all the inns on the road in Scotland where he lay (though some of them mean), they had family worship duly performed, morning and evening; from which and other remarks he made in that journey, he inferred that practical religion does not depend upon worldly wealth, for where he had seen the marks of poverty, he had seen withal the marks of piety.' What a contrast between the Glasgow of 1703 and the Glasgow of 1863! It must, however, be borne in mind that the contrast between the Glasgow of 1703 and the Glasgow of 1863 in other matters, as well as in domestic piety and intemperance, is very startling. In 1703, Glasgow was a city of 12,766 inhabitants, many of the houses were thatched, and the ground to the west of High Street was green fields. Now it is a city of 400,000 inhabitants. The population in 1703 is known from this circumstance, that the Union between England

and Scotland being violently opposed in Glasgow, the magistrates caused a census to be taken in 1708, to mark the decrease which they expected would follow. These wise and patriotic men wished to take the tide at the full, that all might be able to observe how rapidly and how far it ebbed. More than this, a fast was proclaimed, that they might afflict their souls; and Mr. Clark, minister of the Tron Church, after preaching a rousing sermon from Ezra viii. 21, about seeking a right way under the impending calamity 'for their little ones, and for all their substance,' concluded by exclaiming, 'Wherefore, up and be valiant for the city of our God!'—the people instantly started to their feet, and, headed by their minister, rushed to the cross and burned the Articles of Union. Would that there were in the present day ministers of such eloquence as to constrain the people to start to their feet, and solemnly engage to banish from their homes, and to abandon for ever, the use of intoxicating drinks, that the sobriety of 1703 might be restored! We have no wish to recall their fiery opposition to the union with England, for the right way for our little ones and for our substance has often been found to lie due south; but we do most earnestly wish to recall the time when one might live in Glasgow without seeing one drunk or hearing one swear, or missing in any home the family altar. When a student at the University here, some forty-seven years ago, I lodged for two sessions in the High Street, and seldom come to Glasgow without visiting it. It is more interesting to me than Park Terrace, or any other of your streets of palaces. Glasgow has increased immensely in wealth and population during these forty-seven years. St. George's Church might, in 1815, have been designated St. George's in the field; now the greater part of the city lies to the

west of it, and the population has grown from 120,000 to 400,000. But the High Street—how changed! how fallen! With the exception of the dingy mass of the University buildings, Mr. Hadden's book-shop opposite, and Mr. Clark, the apothecary's, at the angle between it and George Street, I can scarcely recognise it. I dare not say that you might have lived in the High Street in 1815 without seeing one drunk or hearing one swear, but certainly you might have lived in it without having profanity, drunkenness, and vice thrust upon your notice as they now are. It is now a street of licensed grocers, dram-shops, gin-palaces, and pawn-shops; and at every yard, as you move along it, you are met with whiffs of stale or of recent debauch, or with indications of poverty and immorality. Your superintendent of police states in his last report, that during 1862 there were carried to the police office 17,384 persons drunk and incapable, and 478 drunk and disorderly, making a total of 17,852; that is, forty-nine persons, on an average, are each day picked up in your streets to be trundled in barrows or borne in the arms of policemen to the cells where their filthy loads are deposited, and the rioters are confined. In 1703, if the picture drawn by Dr. Benion be correct, there was no call for total abstinence societies; in 1863, if the picture drawn by your police reports be correct, there is a very loud call for them. To this call all men who fear God and love their country ought cordially to respond; especially ought it to be responded to by the ministers and office-bearers of the Christian Church. Can these good men live in Glasgow, or in any part of Great Britain or Ireland, without being shocked and alarmed at the prevalence of intemperance, and the thousand miseries and crimes which spring from it? I

say Great Britain or Ireland, for the same scenes which may be witnessed in Glasgow may be witnessed in all other places in proportion to their population. An eye-witness thus describes what he saw a few weeks ago in Manchester, centre though it be of the cotton famine: 'We saw one place pour out its contents at eleven o'clock on Sunday night. Laughing, screaming, jumping, swearing, quarrelling, upwards of one hundred persons came out, many of them half-mad, and primed for any deeds of reckless daring, others staggering and stupid; a number of them were taken in tow by the women, and all followed by the watchful eyes of several policemen.' Can there be any doubt whereunto these things will grow, if means be not found to check their progress? And to whom should we look for the discovery and application of such means, if not to the ministers and elders of the Christian Church? There are, it may be, 100 ministers of the gospel in Glasgow, and ten times as many elders. Were all these 1100 persons, each of them possessing great influence from his character and position, to abandon 'for the present distress' the use of intoxicating drinks,—to strive by persuasion and example to induce his family, the members of the congregation with which he is connected, and the community at large, to adopt a similar course,—who can doubt that, with God's blessing, they would speedily effect a great reformation? I can imagine a brother minister or elder saying, 'I feel myself benefited by a little wine or spirits taken in moderation; when fatigued by visitation, pulpit labour, or otherwise, they impart a pleasant and useful stimulus; and when I go into society, I do not wish to be singular, nor, by seeming to be "righteous over much," to exclude myself from the socialities of life.' At present I enter into no dispute about the

benefits to be derived from the moderate use of intoxicating drinks, nor about any other questions raised about this statement; all I say is, that I would fain believe no minister or elder will refuse to become a total abstainer from such considerations. What are the personal or social inconveniences to which abstinence might subject him, when weighed against the good he might accomplish? To use the words of Jonathan Edwards, whose words can scarcely fail to have weight with those whom I am addressing: 'The Apostle Paul did willingly forego those things that were in themselves lawful, for the furtherance of the interests of religion and the good of men. Let this induce such persons to consider themselves, whether they act altogether as becomes Christians, who look upon it as a sufficient excuse for all the liberties they take that the things in which they allow themselves are in themselves lawful, that they are nowhere forbidden, though they cannot deny that, considered in their circumstances, they are of ill tendency, and expose them to temptation, and really tend to wound the credit and interest of religion, and to be a stumbling-block to others, or, as the apostle expresses it, tend to cause others to offend.' Perhaps ministers and elders may say: 'We stand aloof from total abstinence, because we doubt its usefulness. There is always some new scheme afoot, started by well-meaning but not overwise men, for the reformation of society. Such schemes are like soap-bubbles, which float for a time in the air, very beautiful and attractive, but they soon break, and leave not a trace of their existence. If we were to dance when every one pipes, we would never be allowed to pursue in quiet our proper occupation. No; we trust to other and older plans, and plans formed by higher councils, for the regeneration

of men. Our dependence is upon the gospel purely and earnestly preached.' And does abstinence from intoxicating drinks preclude the preaching of the gospel? Were the whole inhabitants of the city—ministers, elders, and people—to become total abstainers, would the ministers preach less faithfully, would the people hear with less intelligence or less interest, or would the churches be deserted? Total abstainers do not put abstinence in the room of the gospel; they do not place it on the same level with the gospel; they do not ignore the gospel: on the contrary, they venerate and love it as 'the wisdom of God and the power of God unto salvation.' But, knowing that intemperance keeps thousands and tens of thousands from hearing and appreciating the gospel, they earnestly strive to take the stumbling-block out of the way. It is when the inebriate is clothed and in his right mind that you may hope to find him in his place in the church, or seated at the feet of Jesus. It is remarked by Paley that the rejection of Christianity by the Gentile world, and 'especially by men of rank and learning in it, is resolvable into a principle which will account for the inefficiency of any argument or any evidence whatever, viz. *contempt prior to examination.*' I fear that total abstinence societies have suffered, and continue to suffer, more from this cause than from any other. The battle is gained when you can prevail upon a good man prayerfully and earnestly to examine their claims; for who can fail to discover that total abstinence from intoxicating drinks is a security to the individual against acquiring the habit of intemperance,—that it is a solemn protest in the face of society against this abounding sin,—and an earnest, affectionate call to all with whom he may associate to guard against it, and to unite in labouring for its suppression?

PRISON MINISTERS' BILL.

(*Speech delivered in the Synod*, 1863.)

DR. JOHNSTON, in support of the overture from the Dunfermline Presbytery to amend this Bill, said that it proceeded on the principle that all compulsory enactments for the support of religion are unjust in principle and injurious in results. This principle struck at the root of all establishments of religion; but there was at present no loud call to attack establishments in general, and no organization which would enable them to do so with effect. This overture, however, might lead to a more general union in opposition to all religious grants. The present law was that chaplains appointed to jails must be members of the Established Church; but the Bill before Parliament proposed that prison boards should have power to appoint chaplains belonging to other denominations, Roman Catholic or otherwise, where they think they are wanted. This was at variance with our principles as a Church. Look at what is to be done. Suppose a Roman Catholic robs a United Presbyterian,—attacks his house, enters it, and robs it. Suppose this criminal to be convicted and confined in prison. Then the prison board comes to the United Presbyterian who has been robbed by the Roman Catholic, and says, 'You must pay for a Roman Catholic priest to teach this man religion.' Very naturally the

United Presbyterian will say, 'What claim has the man who has robbed me upon me to appoint a public teacher for him to teach him his religion? and besides, I do not think that the priest will teach him the truth. I believe that the principles he inculcates will not produce any great moral or religious change for the better upon him.' There are, I think, very good reasons why we should decline paying for a Roman Catholic priest as his teacher. 'Ah, but,' says the Home Secretary, 'you are doing an injustice; we would make the Roman Catholic do the same thing for you!' Well, suppose—what I hope will never take place—that a United Presbyterian robbed a Roman Catholic,—entered his house, and robbed him. Then the prison board comes to the Roman Catholic and says, 'This United Presbyterian has been robbing you, we find; you must pay for a United Presbyterian to teach him his religion.' The Roman Catholic will immediately use the same argument: 'Has his robbing me constituted for this man a claim upon me to pay for a religious teacher to him? I do not approve of the manner in which the United Presbyterians teach their members. I think he would be better with no teaching at all, and that it would be far better if he would allow me to go to him!' 'Ah,' says the Home Secretary again, 'we cannot agree to this. The Bill says that persons of all denominations shall be appointed!' It may be said to us, 'What would you do? Do you wish that prisoners should not be taught at all?' I would answer to that, 'No; but I think I can show you a more excellent way.' I am quite persuaded that if the Government were to come to the various denominations in Scotland and in England, and say, 'We think it of great importance that the prisoners should be instructed in religion,' there is not one Dissenting body

but would take care that arrangements were made for the instruction of the prisoners. For this Synod, at least, remembering the fact that it spends £23,000 on foreign missions, I cannot for a moment doubt that it would willingly take measures to secure for all the persons belonging to the Church, lodged in jail, religious instruction. Let it not be said, although we oppose this Bill, that we are indifferent to the instruction of prisoners. We only wish that prisoners be instructed in accordance with the principles of religious liberty. With regard to Church rates, unfortunately no Bill proposing their abolition was at present before Parliament. I think it, however, of great importance that the subject should be discussed there fully. The more that lords and lawyers reiterated the fallacies in which they indulged in defence of Church rates, the better would the effect be on the public mind; and, on the other hand, the more frequently liberal men stated the principles on which they contend for their abolition, the more would their arguments prevail with the public. Sir Charles Douglas had lately said, what was in accordance with the opinions of this house, that the age of toleration had gone by, and that all that was demanded was religious equality. The overture attacked both the grant to Maynooth and the *Regium Donum*. I consider the latter grant the more objectionable of the two. The grant to Maynooth was £30,000, and that to the Presbyterians in Ireland between £40,000 and £50,000 annually; and part of it went to the support of the Remonstrant or Unitarian Synod. £3500 of the money was bestowed not on those who preached the gospel of the Saviour, but on Unitarians or unbelievers. After referring to various restrictions on religious liberty that had been removed, Dr. Johnston said: There still remains one step to be

taken by Christians throughout the length and breadth of this kingdom, and that is, the abolition of compulsory exactions for the support of religion. That step requires to be taken; and I hold that we should make it our aim to keep it constantly in view and not lose sight of it. I have great confidence in the argument that truth is great, and shall prevail; but truth will never prevail by keeping silence about it; truth will never prevail by being ashamed of it. We must use proper means to bring it prominently before our minds, and then we may secure a triumph.

TEMPERANCE.

(*Speech delivered at Glasgow under the auspices of the Scottish Temperance League,* 1864.)

My sole object in coming here to-night is to endeavour to induce such of you as have not already adopted this course, to abstain from the use of intoxicating drinks, and to confirm those who are already abstainers in their resolution. Should I succeed in inducing even one person to abandon the use of intoxicating drinks, I shall feel devoutly grateful to God, for rendering, by the aid of His Spirit, the truth quick and powerful, and hail even this limited measure of success as more than a recompense for my labour. I would plead with you to abstain from using intoxicating drinks *on the score of economy.* It cannot be doubted that a sum immensely too great is spent by the inhabitants of this country upon intoxicating drinks. All use them,—the rich and the poor, the clergy and the laity, the educated and the uneducated, the young and the old; and when the total expense is calculated, its amount may well excite astonishment, and grief, and shame. Were the sum annually spent in this city on intoxicating drinks put into my hands, I would undertake to support all the ministers of religion of every denomination, and to give them a much larger average annual income than they at present enjoy. The churches would

thus be rendered, in a very important sense, free churches, —churches in which pew rents would be unknown, or so small in amount as to be virtually open to all, and so to realize the prayer of the good old motto, 'Let Glasgow flourish by the preaching of the word.' In addition, I would undertake to pay all the teachers of youth in the city a liberal annual salary, so that education would be free to all, and not a child shut out by poverty from the enjoyment of its benefits. I would maintain all the poor, both regular and casual, even although they should amount with their dependants to an army of 18,000 strong. I would undertake to pay all the expense of the Infirmary and the College,—to supply abundantly every house with that greatest of all luxuries, pure and wholesome water,—to support the police force, to provide for the cleaning of the city, and to present a liberal annual contribution to every charitable and benevolent institution which the piety and philanthropy of our citizens may have established. Let no one imagine that this is a mere random offer. Bring it to the test of arithmetic,—one of the surest of the sciences,—and you will at once discover that it is not only safe, but that, if accepted, I should realize a very handsome profit. Statistics prove that I am far under the mark when I set down the sum spent every year in Glasgow on intoxicating drinks at £450,000. Now this sum, judiciously expended, will do all, and more than all, I have specified. Reckoning the ministers of all denominations at 150, it will afford each of them an annual stipend of £500, or in all, . . . £75,000
Two hundred teachers, at £250 each, . . 50,000
The 18,000 poor, ... 150,000
Infirmary, ... 15,000
College, ... 20,000

Supply of water, ...	£30,000
Support of the police force, ...	30,000
Cleaning of the city, ...	15,000
Distributed among charitable and benevolent institutions, ...	28,000
	£413,000

There is still a large sum on hand, and what am I to do with it? I have no wish to pocket it, and with your leave would propose to erect with it two statues,—one to Garibaldi, and another to our worthy chairman, whose zealous and liberal support of the temperance reformation justly entitles him to take rank among the patriots and benefactors of his country. There is another, and, to many now hearing me, a more interesting point of view from which this matter of expense may be contemplated. What the rich spend upon intoxicating drinks, however indefensible this waste may be, does not entail any sacrifice of the conveniences or comforts of life. It is otherwise with the working man. His daily glass of whisky or pint of ale cannot be purchased but at the sacrifice of domestic comfort, of education, and ultimately of social position. I cannot better illustrate this than by the following anecdote, which has been entitled 'The Power of the Pence.' Some years ago, the Rev. J. B. Owen, M.A., of Bilston, in the course of a lecture delivered in the Liverpool Concert Hall, in connection with the Church of England Institution, upon 'Popular Insurance,' related an anecdote strikingly illustrative of the power which lies in the hands of the working men to promote their social comfort and independence, if they would only exert it. A Manchester calico-printer was, on his wedding-day, persuaded by his wife to allow her two half-pints of ale a day

as her share. He rather winced under the bargain, for, though a drinker himself, he would have preferred a perfectly sober wife. They both worked hard; and he, poor man, was seldom out of the public-house as soon as the factory closed. The wife and husband saw little of each other except at breakfast; but as she kept things tidy about her, and made her stinted and even selfish allowance for housekeeping meet the demands upon her, he never complained. She had her daily pint, and he, perhaps, had his two or three quarts, and neither interfered with the other, except at odd times she succeeded, by dint of one little gentle artifice or another, to win him home an hour or two earlier at night, and now and then to spend an entire evening in his own house. But these were rare occasions. They had been married a year, and on the morning of their wedding anniversary the husband looked askance at her neat and comely person with some shade of remorse, as he observed, 'Mary, we'n had no holiday sin' we were wed, and only that I haven't a penny i' the world, we'd take a jaunt to the village to see thee mother.' 'Would'st like to go, John?' asked she softly, between a smile and a tear, to hear him speak kindly as in old times. 'If thee'd like to go, John, I'll stand treat.' 'Thou stand treat!' said he, with half a sneer; 'hast got a fortun', wench?' 'Nay,' said she; 'but I've gotten the pint o' ale.' 'Gotten what?' said he. 'The pint o' ale,' was the reply. John still did not understand her, till the faithful creature reached down an old stocking from under a loose brick up the chimney, and, counting out her daily pint of ale in the shape of 365 threepences (*i.e.* £4, 11s. 3d.), put it in his hand. 'Thee shall have the holiday, John.' John was ashamed, astonished, conscience-smitten, charmed. He would not

touch it. 'Hasn't thee had thy share? then I'll ha' no more,' he said. They kept their wedding-day with the old dame, and the wife's little capital was the nucleus of a series of investments that ultimately swelled into shop, factory, warehouse, and wealth. Would that every one now present had such a wife as this calico-printer had,—an abstainer, and one who wisely plans and seizes opportunities of weaning her husband from evil habits. Mr. Binney of London gives, in one of his addresses, a Yorkshire rhyme, in which, in a homely dress, there is much wisdom embodied:—

'A man may spare and yet be bare,
If his wife be *nought*, if his wife be *nought*;
A man may spend and yet may lend,
If his wife be *ought*, if his wife be *ought*.'

I would plead with you to abstain from intoxicating drinks *on the score of health*. Intoxicating drinks, when used by persons in health, are invariably injurious. It is a very common, though very ignorant objection to this statement, that some of those who use them live to a good old age. Just the other day a sailor said to me, 'Hurtful to health! how can that be? My father, as you know, was not the very soberest of men, and yet he saw his ninetieth year.' There are some constitutions which will stand very rough handling, and there is scarcely any constitution which may not be trained to the use of very dangerous drugs without immediate or apparently great injury. There are some parts of Germany where the women use arsenic as a cosmetic to clear their complexion, and custom enables them to use it in such quantities as would cause immediate death to those who have not acquired this habit. What is meant when we affirm that intoxicating drinks are injurious to persons

in health is this, that the average of life in a thousand abstainers will be greater than in a thousand of those who use them when they are in health. Now this is not a mere conjecture, nor do we appeal in support of it to physiology, or to the testimony of medical men, however decisive and valuable that may be. We appeal to the logic of facts. Twenty-four years ago, an insurance company was established called the 'United Kingdom Provident Institution,' in which a distinction is made between total abstainers and the general public. This society has issued upwards of 28,000 policies, and the following is the statement which has been issued of their experience on this point:—'Permit us to solicit your attention to the annexed statement of the progress of the United Kingdom Temperance and General Provident Institution, and particularly to that feature of it which shows the superiority of the lives of total abstainers from distilled and fermented liquors, over those of the general public. At the division recently made, a reversionary bonus was allocated to members in the temperance section on an average of 60½ per cent., and to members in the general section on an average of 41½ per cent. To the advocates of temperance this is a most interesting fact.' More recently, another company—'The Indisputable Life Assurance Company'—has been established upon the same principle, and from their prospectus we extract the following sentence:—'It has been ascertained that the longevity of total abstainers is greater than that of other persons; and, in order that they may receive the pecuniary benefits thence arising, the Indisputable Life Assurance Company treat total abstainers as a separate class, giving them the benefits which their longer endurance of life and greater number of premiums produce.' A few days

ago there appeared in the *Times* a paragraph to this effect: 'The papers brought by the last mail from America report considerable Federal successes; but, at the same time, gold has gone up at New York to 175 per cent., so that it is evident these successes are mere fabrications.' The money barometer is the most accurate of all barometers. If these successes had been believed in, capitalists would have been willing to sell their gold at a cheaper rate. It is this barometer which we apply to the lives of total abstainers. Insurance companies would not give nineteen per cent. of a greater bonus to them if their greater number of premiums did not render this a safe, nay, a lucrative transaction. The length of human life depends, under God, upon obedience to the natural laws. If sanitary regulations be neglected,—if food be insufficient, —if labour be excessive,—if vicious passions be indulged, —the span of human life, short at the best, will be very much diminished. All these causes are in operation among us; but not any of them—not all of them put together—are so pernicious as the use of intoxicating drinks. Banish these, and the average length of life, instead of being, as at present in this country, about 33 years, would ere long be greatly extended, and approach nearer to what it appears to have been in 'the earth's hale and undegenerate days.' I would plead with you to abstain from intoxicating drinks *as a means of self-discipline*. Pardon me when I affirm that there is not a man in this large assembly who is out and out a free man. In what does true liberty consist? In being able to do at all times and in all circumstances what is right and best. Tried by this standard, we all of us come short. The Apostle Paul was probably as good a man, and as completely a free man, as ever lived. The cele-

brated Jonathan Edwards says of him, that 'he seems to have done more good—far more good—than any other man ever did, from the beginning of the world to this day. He lived after his conversion not much more than thirty years, and in those thirty years he did more than a thousand men commonly do in an age.' Yet even he was not entirely a free man. Mark his words: 'To will is present with me; but how to perform that which is good I find not. The good which I would I do not; but the evil which I would not, that I do.' And oh, how earnestly did he desire complete freedom, and press onward to higher attainments! When you have convinced a man of the advantage of total abstinence from intoxicants,—when you have satisfied him that this course will save money, which may be devoted to useful purposes, —that it will promote his health and secure many other benefits,—you must not suppose that your work is done. His understanding has been convinced, but appetite and the customs of society have woven chains around him which he cannot break asunder. Suppose you that Samuel Coleridge did not fully realize the evils of opium-eating, or that Charles Lamb had never resolved to abandon ardent spirits? Alas! both saw and admired the right course, yet both pursued the wrong. 'Happy is he that condemneth not himself in that which he alloweth.' Happy is he who, without prejudice or prepossession, seeks to discover what is true and right,—who is able to act according to his convictions,—who resolves, and keeps his resolution. The late Mr. Brown, minister at Inverkeithing, whose name is ever to me as ointment poured forth, related to me the following occurrence:— One of his elders was a labourer in a distillery at Inverkeithing, and at a certain hour each day a glass of whisky

was served out to him. The distillery was stopped,—stopped, I suppose, because not found to be a profitable concern. 'Tis a consummation most devoutly to be wished, that, *for the same reason,* all the distilleries in our land were stopped! What a blessed reformation in the customs of our people would not this authenticate and secure! When the distillery stopped, the elder found work elsewhere; but the daily glass was not served out to him. At the hour when he had been accustomed to get it, the craving for the usual indulgence became so strong that he went to a dram-shop and bought it. No sooner had he done so than conscience spoke to him, 'Has it come to this, that you cannot want whisky? Can you afford, out of your small earnings, to pay for it? Might not the pence be more usefully employed at home?' He was a man of principle, and, listening to the still small voice of the inward monitor, resolved to curb his appetite and to abandon the use of intoxicating drink. And he kept his resolution, and thus, by the good hand of God, escaped the snare which Satan had laid for him, and broke asunder the chain which he had been stealthily forging around him. I honour and love the man who can act a part like this. I honour and love the working man who, when satisfied that total abstinence is the true and right plan, adopts it, acts upon it, willingly makes any sacrifice which it may involve, and suffers the taunts of his fellow-workmen to pass by him as the idle wind. Rest assured that the moral discipline which this involves will strengthen the character, and lead the way to other and it may be higher attainments. For the same reasons, I admire and love the man who, moving in a higher sphere, calmly and steadily adheres to his temperance principles, dares to be singular, passes the wine-cup

untouched, and, at the dictate of duty, braves and sets at nought the conventional usages of society. I would plead with you to abstain from intoxicating drinks, *as an easy and cheap protection against a most insidious and detestable vice.* No man is born a drunkard; no man is born with a liking to intoxicating drinks, just as no man is born a smoker of tobacco or a snuff-taker. All these are acquired habits, and all of them are bad habits, though not in an equal degree. Were you asked to point out the best way to escape the habit of smoking or snuff-taking, would you not at once say, Have nothing to do with tobacco in any form? It is not a necessary of life,—it does not promote the health of either body or mind,—why, then, risk forming an expensive and filthy habit by using it in ever so small a degree? Let the same course be adopted with regard to intoxicating drinks. Neither touch nor taste them. By doing so you make no sacrifice of true enjoyment, and you protect yourself against a danger which proves fatal to many thousands,—to many tens of thousands of our countrymen. Look upon a drunken man or a drunken woman,—how painful, how degrading the spectacle! You cannot but pity them, for, alas! they are strangers to happiness in this world, and they are treasuring up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God. But disgust mingles with compassion. They have sunk as low as it is possible for human beings to sink. But remember that there was a time when they were not drunkards: when infants, when children, when youths, they may have been as beautiful, healthful, and promising as the loveliest babe in the city whom a fond mother presses to her bosom, or the sprightliest youth whose presence diffuses sunshine over the domestic circle

to which he belongs. Strong drink has stripped them of their humanity, and turned them into beasts or fiends. Did you ever hear the story of the *two portraits?* As an illustration of this part of my subject, I shall tell it as it occurs in one of Dr. Newton's tracts:—'An Italian painter once wanted to get a painting that would do to represent the head and face of an angel. One day, as he was passing through the streets, he saw a little child whose face was the brightest, the sweetest, and the most beautiful he had ever seen. He said to himself, "That is just what I want." He asked permission to paint a likeness of the head and face of that child. It was granted. He finished it, and hung it up in his study. Everybody admired it. The sweet, gentle look of that face seemed like an angel's look. He often gazed upon it when he was disturbed or troubled, and it seemed to soothe him and do him good. He used to say that he would like to paint another head, to be the very opposite of this,—as unlike it in every respect as possible. Then he would have the two portraits to hang side by side,—the one as the head of an angel, the other as the head of a fiend; the one to represent heaven, the other to represent hell. But many years passed away before he found any one who looked horrible enough to be the subject of the second picture. At length, in a distant land, he was once visiting a prison. There he saw a man whose appearance was the most dreadful he had ever seen. His face had the haggard look of a fiend, with glaring eyes and cheeks deeply marked with lust and crime. The moment he saw the man he said to himself, "This will do for my second portrait." He painted a picture of this loathsome face to hang beside that beautiful angel-head which had been in his study so long. And when they hung there side by side, oh,

how great was the contrast between them! The one looked indeed like the face of an angel, and the other like the face of a fiend. But when the painter came to inquire into the history of the prisoner, you may judge what his surprise was when he found this hideous-looking man was the very same person whose face when a child he had taken from which to paint his portrait of an angel! And now that face was so changed that he painted his portrait of a fiend from it. And what had made this surprising change? One little word of three letters will give the answer—*Sin.*' And how often the very sin of which we are now treating,—drunkenness! I do not affirm, nor is it necessary to my argument to affirm, that every person who uses intoxicating drinks will become a drunkard, but he exposes himself to the danger of becoming one; and before doing so he is bound to consider whether he had any call to expose himself to this danger, and whether he can derive any such advantage from the use of these as will compensate him for this risk. Some years ago, I paid a visit to Carrick-a-Rede, on the coast of Ireland. Carrick-a-Rede is a high rock which rises abruptly out of the sea, and between it and the rocky shore a deep current rushes. Between this rock and the shore, a swinging bridge of ropes has been constructed; and along this bridge, which is at least 100 feet above the sea, and which sinks and oscillates at every step the passenger takes, I was told that fishermen and women, bearing upon their backs baskets of salmon, were in the constant habit of passing, and that, though very trying to weak nerves, and not altogether without danger, any person who had a good head might safely cross it. I confess I was very much tempted to try it. I would have liked to show that I

had a good head, and it would have been something to boast of afterwards. But this thought restrained me,—You have no call to expose yourself to this danger; you can receive no benefit from crossing; and, should you fall and perish, you will die as a fool dieth. The case is very much the same with regard to the use of intoxicating drinks. No one has any call to expose himself to the danger which invariably attends the use of them; and if he become a drunkard, and sink into a drunkard's dishonoured grave, he sinks into a pit which his own hands have dug. I would plead with you to abstain from intoxicating drinks *as a means of benefiting others.* Having already detained you so long, I shall not dwell upon this topic, but content myself with observing that the example which an abstainer sets is one very much needed and very much fitted to discountenance and restrain intemperance. When the head of a family is an abstainer, he banishes spirits from his house; his children grow up in a purer atmosphere,—they are kept out of temptation. And should any of them, when they go out into the world, fall a prey to intemperance, he has the unspeakable consolation of knowing that their ruin cannot be laid at his door, and that the seeds of this vile habit were not sown under his roof. Oh, how many parents are there who, under such a trial, do not enjoy this consolation! When a workman becomes an abstainer, he sheds abroad a healthful influence upon all his associates. And when a person of higher rank becomes an abstainer, he enters, in every company which he joins, although he should never utter a word, a solemn protest against the drinking usages of society. Who can look abroad upon our country, and mark the intemperance which abounds, and the crimes and sufferings, public and domestic, to

which it leads, without the deepest sorrow? From every city, and town, and hamlet,—from every court of justice, —from every pulpit,—from every jail and poor's-house, —from every private dwelling (for what family is there that has not lost one of its members through intemperance?) a cry for help comes against this mighty evil. Oh, be not deaf to the call! Earnestly and prayerfully, as becomes men and Christians, go forth against it, and rest assured that your efforts will not be in vain.

(*Speech delivered at the Annual Breakfast of the United Presbyterian Church Temperance Society, Edinburgh,* 1865.)

I BELIEVE I am the oldest abstainer in Scotland, so far as I know. I became an abstainer thirty-five years ago. Adopting the principle that was brought over from America,—the temperance principle, as it was called,—I reasoned with myself, having many working people connected with my congregation, that if I merely gave up the use of ardent spirits, they would immediately say to me, 'Now you did not drink a great deal of whisky before, and if you continue to drink wine and ale, which you were accustomed to before, you are requiring us to make a sacrifice, whilst you are making none yourself.' I therefore gave up the whole at that time, and have never used intoxicating liquors since. I was deputed to go last year to the annual meeting of the Free Church Temperance Society. I need only say that I was received in the kindest manner, and felt great

pleasure at being present at the breakfast. It was presided over by their ex-moderator; and I wish all our moderators and ex-moderators were found presiding at our temperance breakfasts. There was just one thing that gave me pain at that meeting,—and perhaps I should not have been pained at it,—but I felt a little that they had a greater number of total abstainers in their society than we had in ours. I am happy to say that Mr. Gall, from their society, is present here this morning, and I have no doubt that we shall be delighted to hear him address the meeting. We do not, any of us here, require to be convinced that total abstinence is lawful and useful; we need to be encouraged by facts, such as our secretary, Mr. Reid, has just stated to us, to prosecute our work in the midst of some discouragements and difficulties. Now, since I came into this room, my friend at my right hand (Mr. Towers) has told me that in England, when an abstainer was met with the objection that the Scriptures did not support total abstinence, his answer was, that if the Bible had been written now, we would have had a great deal about total abstinence in it. Now I will go to the Apocrypha, as it is said we cannot go to the Bible for the support of our question. I have got a copy of the Apocrypha in my hand, and I am going to tell a story recorded in one of the apocryphal books,—the book of Esdras,—bearing on the object of our present meeting, and very fit, I think, to encourage us. It seems that at the court of King Darius there were three Hebrew youths. The king, with the view of testing the wisdom of those around him, put forth this sort of riddle—'What is the strongest thing?' and he promised to give great rewards in gold and silver, and great honour, to the person who should give the most correct answer to the question.

Now the three Hebrew youths wrote down what they held to be the strongest thing, and I should like some of you to guess what was said was the strongest thing. One of them said that he knew quite well what was the strongest thing. He said wine was the strongest thing; and when requested to explain himself, he said, 'O ye men, how exceeding strong is wine! It causeth all men to err that drink it. It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman; of the poor man and of the rich. It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; and it maketh every man rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents; and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords. But when they are from the wine, they remember not what they have done. O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.' Now I think our poet Burns must have had these verses in his eye when he wrote some of his little pieces. He seems to have known quite well that when a man was in wine it 'maketh him to speak all things by talents;' for he says:

'Leeze me on drink, it gies us mair
Than either school or college;
It kindles wit, it waukens lair,
It pangs us fou o' knowledge.'

Well, the next person who answered the question was a man whom I take to be a courtier, for he said, 'The king is the strongest of all;' and went on to say what the king could do. The other is one who is mentioned in

the Bible, Zerubbabel; and he, being somewhat of a sly man, seems to have had two strings to his bow, for he gave two answers, although he pretended they were only one. Who do you think he made the strongest? He said women were the strongest of all things. When asked to explain himself, then he began to describe what women compelled men to do. He says: 'O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth. Who is it then that ruleth them, or hath the lordship over them? Are they not women? If men have gathered together gold and silver, or any other goodly thing, do they not love a woman who is comely in favour and beauty? And, letting all these things go, do they not gape and even with open mouth fix their eyes fast on her? By this also ye must know that women have dominion over you. Do ye not labour and toil, and give and bring all to the women? Is not the king great in his power? Do not all regions fear to touch him? Yet did I see him, and Apame, the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, and taking the crown from the king's head and setting it upon her own head. She also struck the king with her left hand. And yet for all this the king gaped and gazed upon her with open mouth. If she laughed upon him, he laughed also; but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. O ye men, how can it be but that women should be strong, seeing they do thus?' I was reminded of two things when I read this. I suppose that ministers,—such of them as have wives,—when they get their stipends, their gold and their silver, come and lay it down at the feet of their wives. I hope they do; but I would recommend the wives—

the young ladies present too—not to 'strike with their left hand.' It is not seemly to strike with the left hand, or with the right hand either, although it does sometimes come to that. But the true answer, and that which I think furnishes the greatest encouragement to us, is that which Zerubbabel came ultimately to. And what did he say was really the strongest thing? He said, 'Truth is the strongest thing: great is the truth.' When he was asked to explain himself, he said: 'O ye men, are not women strong? Great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is he not great that maketh these things? Therefore, great is the truth, and stronger than all things. All the earth calleth upon the truth, and the heaven blesseth it. All works shake and tremble at it, and with it is no unrighteous thing. Wine is wicked, the king is wicked, women are wicked.' (I hope not.) 'The children of men are wicked, and such are all their wicked works, and there is no truth in them: in their unrighteousness, also, they shall perish. As for the truth, it endureth, and is always strong: it liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.' Now this is highly encouraging to us. Now all ministers are acquainted with a Latin word or two which are often quoted,—'Magna est veritas et prevalebit;' and one of our greatest authors says, 'Who knows not that the truth is strong, next to the Almighty?'

Now if this can be said with truth, have we not reason to believe that, having possession of the truth in this matter, although we may meet with temporary discouragements, yet we shall ultimately triumph? And I hope that our lady friends will show that they are strong, by the influence which they exert in bringing over others to our good cause.

(*Speech delivered at Edinburgh before the Theological Students of the United Presbyterian Church,* 1866.)

I AM come here to-night with a very anxious wish to take part with those who shall have the honour of inducing any of you—I should like all of you—to become total abstainers; and my conviction is, that if you were to become total abstainers, you would promote your own comfort, secure yourselves against a great danger, and increase your public usefulness, if you be spared to enter upon the list of preachers or to become ministers. The arguments by which I would seek to induce you to become total abstainers are such as these:—I would plead with you on the score of economy to become total abstainers. It is very well known that an immense sum of money is annually spent in our country upon intoxicating drinks. I shall not endeavour to state the amount. It has often been stated at immense sums; but I shall not endeavour to state it more correctly than this, that no one doubts that at least £1 per head—man, woman, and child—is spent in Scotland every year upon these drinks; and if there be three millions of inhabitants in Scotland, then there are three millions of pounds annually

spent upon intoxicating drinks. In our Church there are 592 congregations; and on looking over the Synod minutes since I came to Edinburgh, I find that the membership of the Church amounts to 172,000. Now I have no doubt that that represents at least a population of 500,000, which is about a sixth part of the inhabitants of Scotland; and if what I have already stated be correct, then the members of our Church, reckoning them neither better nor worse in this matter than the rest of the inhabitants of Scotland, spend half a million of money annually upon intoxicating drinks. I find from the Synod minutes that there was raised during the last year a sum of £246,000 for the support of the ministers at home and for benevolent and missionary purposes, £51,000 of that sum being for benevolent and missionary purposes. That sum of £246,000 is less than one-half of what is spent by the Church upon intoxicating drinks. Now, I ask you, my young friends, if this is a right state of matters?—if it is right that the Church should continue to spend upon intoxicating drinks double what it spends upon the support of the ministry at home, the diffusion of the gospel abroad, and on benevolent purposes? I rejoice in the amount contributed by our Church for the support of the ministry at home, and for the diffusion of the gospel abroad. I remember the time when the missionary contributions in the United Secession Church did not amount to £800 a year, and for the last year they amounted in the United Presbyterian Church to £32,000. That is a very great increase, and I rejoice very heartily in it. But when we compare what is spent for the support of the gospel at home, and its diffusion abroad, and for benevolent purposes, with what is spent by the Church upon intoxicating drinks, ought we not to feel ashamed? I put

it, then, in this light. There are few amongst our ministers who are wealthy, and I daresay there are not many of the students who are very wealthy; and there is a good deal of talk at present about means being used to increase the comfort of the ministers, and I should hope that means may also be used to increase the comfort of the preachers and of the students. But should not this be looked at as one of the methods by which that may be done? We are not at liberty to spend our money in any way we choose. We are only stewards of the property which God puts into our hands; and I ask any man if he is using his property aright, if he spends upon intoxicating drinks double the sum which he spends upon the support of the ministry at home and the diffusion of the gospel abroad. I would like you, my young friends, to look at the matter in this light,—that is, as a matter of economy. I do not maintain the principle that we are not at liberty to indulge in any gratification or even any luxury. I think God has placed us in a world in which He shows that He does not mean that we shall have only bare temporal support, but that we should also have many things designed to promote our enjoyment and comfort. But then all these should certainly be restrained within very narrow limits, when there is so much to be done that is necessary for the eternal well-being of the community, and for their spiritual advancement. I would also urge upon you to become total abstainers from a regard to your own safety. I should hope that there is no one among you who are attending the Hall who has acquired the habit of intemperance; and yet it is quite possible that some may be now present, who, if they do not abstain from the use of intoxicating drinks, may acquire the habit of intemperance. I state now as a fact, which has often given

me very great pain, that we lose every year in our Church a minister through intemperance. Last year we did so. I fear we lost more than one last year through that cause. Now no person believes that he will become intemperate, and yet you very well know that it is just by the common use of intoxicating drinks, and even by the use of them, for a time at least, in great moderation, that the habit of intemperance is acquired. I could relate to you many instances of persons known to me at an early period, and as promising as any one among you, who have been drawn into this vortex, and have become intemperate persons. I have one now quite present to my recollection, whom I knew more than forty years ago as a student at Glasgow College, who was licensed to become a minister, and who was reckoned a very promising minister. He occupied a somewhat prominent situation; but he acquired the habit of intemperance, and sank so low that he went to the market town with which he was connected, and would ask a penny from those who had previously been the members of his congregation. He was at last found lying in a ditch, and when a glass of whisky was presented to him in the prospect of recovering him, for it was a very cold night, and he was starving with extreme cold, he said, 'I must take it, even although the pit of perdition were on the other side;' and he died a very short time afterwards. Now that is just more or less a picture of what happens in very many instances,—what happens in one case at least almost every year in our Church. Some twenty or twenty-five years ago, a steamer left the harbour of Leith for London. A good many passengers were on board, and among others the lamented Mr. Morell M'Kenzie. I think the vessel was named the *Pegasus*. They were off Berwick somewhere during the night; the moon was

at the full; and it is possible, with certain advantages, to pàss between the shore and the Goldstone Rock opposite Berwick. What induced the captain to take that course was not known; but he took that course, his vessel was wrecked, and a very great number of passengers perished, including the minister I have mentioned. Now what happened? Since that, insurance companies have laid it down as a rule, that if any vessel pass between the shore and that rock, the insurance is forfeited, and the company will not be responsible for the consequences. It is possible to pass safely between the rock and the shore when the weather is calm, with daylight and other favouring circumstances; but there is no use in passing through it, and hence the insurance is forfeited. 'The children of this world are wiser in their generation than the children of light.' The temperate use of intoxicating drinks may be persevered in through a lifetime, but it is a dangerous course; it is a critical course; it can only be done under certain favouring circumstances of constitution and position. And hence, if the children of light were as wise as the children of this world, they would say: 'Nobody needs to pass that course at all; it is far safer to take another course,' that is, to abandon the use altogether. It can only be pleaded for as an indulgence and as a luxury; and if it be found to be so dangerous a luxury, as well as so expensive, why should any one expose himself to the danger? People often ask why they should become abstainers. I think the question should rather be, why any one should persist in drinking intoxicating drinks. Instead of abstainers being called upon to give a reason for abstaining, every person who drinks these liquors should be called upon to give a reason for drinking. Then one would be able to know what induces any man to

persevere in a course attended with so much danger. At the same time, I am prepared at once to say, that many use intoxicating drinks all their lives without becoming drunkards. I know many who through long and honourable lives have continued to use these liquors in moderation; but if there be danger in using them, and if they are at best only luxuries, why should any one possessing reason expose himself to a needless danger? Now I have just another argument to present to you, and it is, that I feel persuaded you would greatly promote your present and your future usefulness by becoming total abstainers. The question which we should each of us ask is, Whether am I likely to be most useful by using intoxicating drinks in moderation, or by abandoning the use of these drinks altogether? Now I know there are many who contend, and are fully persuaded, that they can be more useful by using intoxicating drinks in moderation than by abandoning their use altogether.

I believe them to be entirely mistaken in this. I am fully persuaded that everybody, especially ministers and students and preachers, will find their usefulness greatly increased by abandoning intoxicating drinks altogether. You are well aware that intemperance prevails to a most alarming extent in the community. Nobody can overstate the extent to which it prevails, and the damage which it occasions,—the expense which it causes, and the pauperism to which it gives rise. One out of every twenty of the inhabitants of the country is upon the pauper list; and who can estimate the amount of domestic misery which the use of intoxicating drinks occasions? Is there not, then, a loud call for the use of means to stay this evil? And there is no greater obstruction to the preaching of the gospel than what is presented by the

intemperance of the community. I mentioned at the last meeting of our Synod an incident which I shall take the liberty of mentioning here to-night.

I asked a person connected with one of the missions in this city, and a person of some influence among the police, to take me to visit some of the houses in the most densely-peopled closes in Edinburgh, afterwards into some of the public-houses late on the Saturday night, and also to see some of the police cells. I shall never forget what I witnessed on that single afternoon. I went down the closes in the day-time, because the gentleman connected with the police office said it would not be very safe to go at night even in his company. The street at night was crowded on every side, and here and there were to be seen men and women in a state of intoxication. I went into one of the public-houses under the guidance of this gentleman, and the keeper of it said that he could accommodate 250 persons in the house, and that he thought there were upwards of 200 persons in it that evening. The boxes are so contrived that you can look into every cell, as it were, and I peeped into some of the boxes and saw all the people engaged in drinking. I must say that I did not see any person in a state of beastly intoxication. They were all merry and noisy, as we sometimes are ourselves, but I did not see anything grossly offensive to morals. When I went to the police cells, the scene which met me there was most painful. One cell was opened, and there were five persons lying in it—apparently from their dress respectable artisans—in a state of beastly intoxication. In another cell there was an equal number of women lying in the same state. Some of the women were able to speak, and one of them asked if any one had come for her. I asked the turnkey

what she meant, and he replied, 'Oh, when anybody comes and pays five shillings, and promises to take a drunken person away, we let them go off.' I went into another cell, where only one woman was lying, on a sort of raised shelf. She was apparently a young person of great personal beauty. Her hair was dishevelled; and the turnkey told me that the men had been obliged to drag her because she had been so violent, and she was lying there till she recovered her senses in some measure, when she would be put among the rest. I was asked, 'Would you like to see Black Meg?' I said, 'Yes, I should like to see all the curiosities here.' He then took me to a place where a woman of colour was lying, also on a raised shelf, in a state of utter insensibility. I was going away, when I was told, 'If you wish to see matters at their worst, come at four o'clock in the morning. We have only six in each of these cells just now. If you would come about four o'clock in the morning, I am sure you will see five-and-twenty in them.' I state these facts to show in some measure how matters stand with us in regard to this vice. Now I put the matter in this way: You are aware that in China opium is used very much as we use intoxicating drinks. Ten millions of pounds' worth of opium is exported every year from the East Indies to China, and to the shame of our Government be it said, they, as it were, compelled the Chinese to receive this drug. They use it very much as we use intoxicating drinks, and the effects are very similar to those produced by intoxicating drinks. We are told that many persons go to the houses where opium is sold; that those who take the drug are at first a little excited, then become quite friendly with one another, then get hilarious, then begin to quarrel, and the next day they are in a state of

great dejection. This very much resembles the results of the use of intoxicating drinks. Now if any one went as a missionary to preach the gospel among the Chinese, would you say to him, 'If you would just learn them to use opium moderately, there is no call to give up the use of it altogether. Use it moderately, and teach the Chinese to use it moderately, and your purpose is gained'? Would you not much rather say that any man going as a missionary to China, and wishing to put down the use of opium and the evils which flow from it, should abandon the use of it altogether? It may be very useful as a medicine, just as intoxicating drinks may be useful as a medicine, but it is not a thing to be used regularly, nor as food, nor to be used without great care. Or, to take another example. My friend Mr. Miller, of the City Mission, is here present; and I believe there is not one of the city missionaries but is a total abstainer, just because he feels that he cannot be useful, as he desires to be, among the class of men amongst whom he labours, unless he be a total abstainer. Now are we not all of us living in the very midst of intemperance? and where men, in the circumstances to which I have referred, require to be total abstainers, should we not be total abstainers also? The case may be put in another light. There is not one of us here present, I believe, that has not suffered from intemperance,—not from our own intemperance, I should hope, but from the intemperance of persons closely connected with us by family ties or by friendship. With one exception, I have never found a person who could stand up and say, 'I never had a father, mother, brother, sister, uncle, aunt, cousin, or any relation injured by intemperance. I believe there is not one present but has had within these limits one about whom you have been very

much grieved, and of whom you would be disposed to say that he had been injured by intemperance. Now if this be the case, is not there a loud call upon every one of us to labour in putting down this great vice? Let me, then, earnestly entreat you to take these matters into your consideration. Think of what you would save in a pecuniary point of view; think of the protection you would have; think of the good you would accomplish by being total abstainers. And if you make it a matter of prayer, I have no doubt of what will very speedily be the result.

UNION.

(*Speech delivered in the Synod,* 1871.)

I FEEL very deeply the responsibility attaching to my present position. The negotiations which have been taking place for the last six or seven years respecting the union of non-established Presbyterian Churches in Scotland have now reached a point at which any foolish step taken might prove very much fitted to retard the union altogether. On the other hand, if a wise step be taken, it may, under the blessing of God, be conducive to the accomplishment of this end. I feel more deeply in speaking at this time on this subject than at any former period, and it shall be my aim, in doing so, so to guard my language as to give no offence—no unnecessary offence—to any of the parties that may take an interest in this subject, and excite no angry feelings and no opposition to such as spring from stated convictions on the part of my brethren now present, or others.

There are one or two remarks which I wish to make on what from Dr. Harper, you must see, is a probable point at issue. It is of great importance that men should have understanding of the times, and what it is their duty to do. Now the unions that have taken place in seven

of our colonies between the Presbyterian Churches there, and another union to which I shall also advert, give clear indication, I think, of what will ultimately be the result to our country, if it may not be so immediately as we could wish. It is a very remarkable circumstance, that all the unions that have taken place in these seven colonies have taken place upon the basis of the Establishment question being left an open question. In every one of these unions—in some of them more explicitly than others—virtually this question of the lawfulness of civil establishment of religion is left an open question. I may perhaps be permitted to refer to the case of Victoria for example. A union has been effected of all the Churches in that colony representing the Free and United Presbyterian Churches. It has been alleged, and I believe with truth, that the Free Church countenanced, if they did not further, that union; and about six or seven years ago, Dr. Cairns of Melbourne, in the Free Church Assembly, stated that the union had worked admirably, and wished the Churches in this country would take a leaf out of their book. The union was not effected unanimously. There still exists in Victoria a Free Church Synod; it consists of two ministers. And there existed a United Presbyterian Synod, consisting of six ministers. But I was delighted to find from the last magazine—not the one connected with this Church—that all those six ministers had intimated their desire to unite themselves with the united Church in Victoria. I may advert also to the union that has taken place in Canada of the Free Church and the United Presbyterian Church, and I do so for the purpose of adverting to another circumstance connected with it, and of very great importance. It appears

that the Church in that country which represents the Established Church of Scotland is almost certainly about to be united with the other two branches of the United Presbyterian Churches there; and mark, the way they have settled the question of the lawfulness of civil establishments of religion is by making it an open question. This is one of the principles they lay down,—'That full liberty of opinion in regard to the power and duty of the civil magistrate in matters of religion, as set forth in such Confession, be allowed.' Now it is well known that the Church in Canada has been disendowed and disestablished, very nearly upon the same principle as the Church in Ireland has. I think that Mr. Gladstone must have taken a leaf out of Lord Elgin's book in accomplishing the great change that he has recently effected in regard to the disestablishment and disendowment of the Irish Church. What is it, then, that has removed the barrier that has otherwise prevented the Church representing the Established Church in Canada from uniting with their brethren but their disendowment and disestablishment? Were the same course pursued in this country, I hope a union on a greater scale than that contemplated in the Churches negotiating in this matter might be effected. You are well aware that in Parliament a motion has been introduced very recently, calling for the disestablishment and disendowment of the Churches both in Scotland and England. It met with considerable support—perhaps with as much support as we had any reason to expect—at its first introduction. And some of you will remember what Talleyrand is reported to have said when Napoleon returned from his disastrous campaign in Russia—'It is the beginning of the end.' I thoroughly believe that this motion, intro-

duced into Parliament by Mr. Miall, 'is the beginning of the end;' for

> 'Freedom's battles, once begun,
> Are handed down from sire to son;'

and they invariably lead ultimately, in a longer or shorter period, to success. My earnest desire is that there may be speedy success to the motion which has been recently introduced and at present rejected. There is another union to which I should wish to advert, and that is the recent union effected in the United States of America between the old and the new school in that country. I believe that it was reported in the newspapers, that when the telegram came whilst the Free Church Assembly was sitting, saying that that union had been accomplished, it was received with every indication of Christian satisfaction. It was proclaimed that the union had been accomplished on the Westminster Confession of Faith pure and simple. Yes, it was effected on the Westminster Confession of Faith pure and simple, 'as received by these two Churches.' I hold in my hand a copy of the Confession of Faith pure and simple as received by these two Churches. I shall not take up your time by reading any large portions of it, but I should like any person who is now present, and has our edition of the Confession of Faith, to read the last portion of the 20th chapter. It intimates that heresies are to be suppressed by argument, but it contains also a very remarkable addition—'By the sword of the civil magistrate.' Now what do our brethren across the Atlantic say to this clause? They very judiciously erase it from their book altogether. It is quite possible, by subjecting a clause like this to torture, to make it speak a sentiment not in disaccordance with what the Scripture teaches respecting

the sinfulness of persecution. But how much more satisfactory just to take the pen and erase it altogether! There is just another chapter of the Confession that we as Voluntaries feel difficulty—a great deal of difficulty —about, and that is the 23d chapter. How do our brethren connected with the old and new schools in America proceed with this chapter? They erase every word, syllable, and letter of it with which we find any fault. But they do not content themselves in that matter with merely erasing what is erroneous. They insert a statement of their views in regard to the connection of the civil magistrate with the Church with which we as a Church would be most amply satisfied. I would prefer it very much to the statement of our principles of agreement as contained in the report laid on our table, and as it is not a very long extract, I shall take the liberty of reading it to you:—'Civil magistrates may not assume to themselves the administration of the word and sacraments, or the power of the keys of the kingdom of heaven, or in the least interfere in matters of faith; yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in the Church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of the civil magistrate to protect

the person and good name of all their people in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever, and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance.' This is the whole of their doctrines on the question of the relation of the civil magistracy to religion and the Church. Would it not be very desirable that this proposal should be submitted to the negotiating Churches,—just to receive this as the confession of their faith? What a great advantage would be gained if this could be accepted! Why, then the Presbyterian Church would be seen to be the largest Church in the world, for I believe there are 4000 Christian congregations connected with the United Presbyterian Church in America. Not only so; but if the old and new schools felt no difficulty in uniting on a point of doctrine, surely none of the negotiating Churches should feel any difficulty in uniting on that point. There was as great a difference between the way that Dr. Barnes and Dr. Hodge spoke about the great doctrine of the Atonement, as the Presbyterian Churches in this country are accustomed to preach on this subject. These statements make it apparent, I think, that we can wait, and that we have no reason whatever to be in any undue haste or hurry. But the tide is obviously proceeding in the direction in which we wish it to proceed; and if any person object to pushing forward unduly or precipitately a union, we have certainly no reason to give them offence in this direction. My conviction is, that we have only to wait a reasonable time in order to bring matters to such a stage as that with great unanimity all the negotiating Churches in this

country will be most willing to unite together. Yet I would be far from saying, that even were you to wait ever so long, there would be no difference—no persons dissenting—when the union came to be effected. I do not believe that in any of the unions that have been effected there have not been persons found to dissent. When the union of 1820 was effected, there were ten or twelve persons who refused to enter it, and an equal number entered it by taking a solemn protest, by which they felt that they were to maintain the principles and opinions they had previously advocated. I suspect that if we were to wait until all were found to be moving in the same direction, we should fall into the mistake of the simpleton who went on a journey, and, coming to a river which he could not easily ford, sat down on the brink until the river would all run past. The ancient writer who narrated this incident said: '*Labitur et labetur in omne volubilis ævum*' (It flows, and will continue to flow for ever). Some of the persons who dissented from the union of 1820 were amongst the most respectable of the body to which they belonged. In 1827 an attempt was made to unite two of the Presbyterian parties in Scotland,—the one to which Dr. M'Crie belonged, and the one to which Mr. Taylor of Perth, the professor of divinity in one of the bodies, belonged. They met together. There was not, I believe, a more respectable man in any of the Churches than Dr. Paxton, professor of divinity. How did he act on that occasion? He was the leader of a stern band, described by an eye-witness—the son of Mr. Taylor of Perth, who writes his father's life;—he is described as the leader of a stern band, who refused to go into a union on any other principle than this, that it should be expressly declared

that to swear the burgess oath was a sin. All around him the little band stood. There was no burgess oath; and he was told, 'There is no burgess oath now; it has been abolished in all the burghs in Scotland; we have nothing to do with it.' 'Why, sir,' he answered, 'it is either a sin or a duty. If it be a duty, let it be commended; and if it is a sin, let it be condemned.' He resisted the logic of Dr. M'Crie and the tears of Dr. Stevenson, and the two bodies were not united. It has been said that history repeats itself; and I think, on the present occasion, if the disestablished Churches of this country, or any of them, persist in saying, 'We must have a definite decision respecting the lawfulness or unlawfulness of civil establishments of religion,' then, I say, you are acting very much on the same principle as Dr. Paxton did. You have no concern with the civil establishments of religion; you do not expect ever to be connected with them; you have no wish ever to be connected with them: therefore you can have nothing to do with this matter in the union to be accomplished. But there is a question which arises, with which we, as a Synod, on this occasion are very deeply concerned. What I have been stating is perhaps of more immediate concern to the brethren with whom we have been negotiating than to the Church to which we belong. Let me now come to the point which has been started, and is admirably pleaded to some extent, by Dr. Harper. Are we, as a Church, prepared to say that, in reference to the principles contained in the report of the committee, we have fairly stated the mind of the Church,—we have fairly represented what is the prevailing sentiment in the Church with which we are connected? I stated that I felt deeply the responsibility of my present position,

and I felt it still more deeply when I read the motion which is to be proposed as an amendment to my motion. If that motion be carried, it is an express declaration that we have failed to represent the sentiments of this Synod on the subjects adverted to; and if this go forth, you may as well add to your motion that another committee must be appointed to fairly represent the sentiments of the Synod, and that you must interpose your veto altogether against going forward and endeavouring to negotiate in this union. Now I feel this to be a very solemn and a very important matter; and my first observation, then, is in accordance with what has already been stated,—that in the representations that we have given of what are the principles of this Church in regard to the relation of the civil magistrate to the Church and religion, we are not travelling in the least degree beyond those representations which have been given in former times by our Church. And this contains, I think, in part the answer to Dr. Jeffrey's question, that we have been endeavouring to conform, in the representations we have been giving, to the representations previously given in the Churches with which we are connected. In the year 1743, when dealing with a Mr. Nairn, the Secession Church of that time felt itself constrained to emit what was called a declaration and defence of their principles anent the present civil government. Now what were the principles which they laid down? They may be stated to be contained in two short paragraphs which I shall read to you:—'The public good of outward and common order in all reasonable society, unto the glory of God, is the great and only end which those invested with magistracy can propose in a sole respect unto that office. And as in prosecuting this end civilly,

according to their office, it is only over men's good and evil works that they can have any inspection, so it is only over these which they must needs take cognisance of for the said public good; while at the same time their doing so must be in such a manner, and proceed so far allenarly, as is requisite for that end, without assuming any lordship immediately over men's consciences, or making any encroachment upon the special privileges and business of the Church. And moreover, as the whole institution and end of their office are cut out by and lie within the compass of natural principles, it were absurd to suppose that there could or ought to be any exercise thereof towards its end in the foresaid circumstances, but what can be argued for and defended from natural principles, as indeed there is nothing especially allotted allowed unto magistrates by the word of God and the Confessions of the Reformed Churches but what can be so.'

Now I would hesitate to accept of this as the full and accurate representation of the relations of the civil magistrate to the Church, unless I found in the very same declaration something that explains and modifies it. What does another paragraph in this declaration and defence say?—'As it was once a peculiar duty of the Jewish nation, so it is peculiarly incumbent upon every civil State whereinto Christianity is introduced, to study and bring to pass that civil government among them, in all the appurtenances of its constitution and administration, run in an agreeableness to the word of God,—be subservient unto the spiritual kingdom of Jesus Christ, and to the interests of the true religion and reformation of the Church; as otherwise they cannot truly prosper in their civil concerns, nor be enriched by the blessings of the gospel.'

Now I put it as a test to the most ingenious reasoner in this Synod, to show in the Articles of Agreement on this subject we have gone a single hair's-breadth beyond what these two paragraphs teach on this subject. These little paragraphs were published in the year 1774 by Mr. Adam Gib, a man of great ability in the Church to which he belonged, and who subjoins a long note, in which he gives his own opinion on this subject, explaining some of the passages which he was reprinting. He gives a precisely similar explanation of the truth of this subject. I need not take up your time by formally quoting the statement he makes, but I must quote the following:—'Whereas in matters which are optional and arbitrary to the supreme magistrate with respect to his subjects, and what must be confined to some of them, as the employing of persons in public trust under him (which none can claim as their natural birthright, nor can justly complain of an encroachment upon any such right by their not being so employed), the Christian magistrate ought to determine himself not merely by natural, but also by revealed or Christian principles; while all the concerns of earthly kingdoms, with all the influence that is competent to every civil station, so far as consistent with the nature thereof, should be subservient to the kingdom of Christ.'

Now I cannot say that the statements made by Mr. Gib and the statement made by that Church, and therefore more authoritative, are in exact accordance with the reports which we of the committee have endeavoured to give to the principles previously enunciated by the Church to which we belong. We have had a very recent exhibition of the principles of our Church on this subject, which has been already referred to,—the Testimony published in the year 1827. Now what does the first sentence of this

Testimony declare on the subject? It says: 'Religion, abstractly viewed, is essential to the well-being of society, and to the efficient exercise of civil government, and is therefore the concern of legislators and civil rulers, as well as of all others, in their several situations. The Christian religion, as might be expected from its divine origin and intended universality, is the best calculated for promoting the interests of civil society, and therefore deserves the countenance of the civil powers. As it is their own interest and duty to embrace it, so they ought to favour its introduction among their subjects. And where it is introduced, it ought to have the control which belongs to it over the formation of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction.'

Not only are the sentiments contained in this representation of our principles given in the Articles of Agreement, but in many cases the very words themselves are employed. An attempt has been made, I believe, to show that there is a great difference between saying that Christianity, when it was introduced, ought to have had the control which belongs to it over the formation of laws and the administration of justice, and what we say in the Articles of Agreement, that legislation should be ruled by the word of God or by Christianity, in the formation of laws and the administration of justice and the swearing of oaths. For my part, I cannot conceive where the difference lies. Does not the statement that Christianity ought to have the control which belongs to it intimate that it has control and ought to exercise that control? And is that different from the statement that legislatures should be ruled and controlled in the circumstance to which it is entitled? There are two qualifying considerations here. First, that

in all matters the civil magistrate must keep within the compass of his own office; and the second qualification is, that if he allow Christianity to influence him, or touch in the slightest degree anything concerning with his office, it must be in entire accordance with its own spirit and enactments. These were the two qualifying considerations; and if these two are kept in view, I cannot understand why we should be afraid to make such statements as are made in the Articles of Agreement. I have endeavoured to show that we have stated the principles as they have been stated previously by our Church. This is a very small matter comparatively. If it can be shown that we have not laid down these principles in accordance with the highest standard and authority,—that we have laid down anything not in accordance with the word of God, —it would be very wrong for this court to say they adopted our report and sanctioned it as containing a fair representation of the Church on this subject. But not only do I feel that what is stated in this report is in accordance with previous statements on the subject, but that it can be vindicated as in entire accordance with the inspired record. I hold the Lord Jesus Christ to be the sovereign of every individual and of every lawful society which men in any circumstances form for themselves. Jesus Christ is the sovereign of all men individually, and He is sovereign of every society formed for lawful purposes which men may organize for themselves. Accordingly, in Scripture you find such statements as these, that 'He is governor among the nations.' We find Himself saying, 'All power in heaven and earth has been given to me;' and we find Him in another portion of the sacred book described as 'Prince of the kings of the earth.' These passages clearly indicate, in the most important sense,

that He is King of the nations as well as King of the Church. Let me illustrate what I mean by an example. Nations are organized solely for civil purposes. The Saviour does not leave them without a law while they organize themselves for civil purposes. The nation of Great Britain and Ireland consists of the inhabitants of Great Britain and Ireland, or I might say—but only for the present purpose—of those possessing the elective franchise,—that the nation may be regarded as the citizens or magistracy of the country. What is the principle on which they are admitted to elective franchise? Not on the ground of holding any religious opinion whatever, but simply on the ground of paying certain taxes. As with electors, so with elected. Those chosen to legislate are not chosen on the ground of their holding any religious opinion whatever. There are in our present Parliament Jews and Gentiles, Roman Catholics and Protestants, Episcopalians and Presbyterians; and there are also Unitarians, and, I should fear, infidels. Now all these possess equal power as legislators; and I mention this to show that nations are organized not for any sacred purpose, but solely for the protection of life, liberty, and property. And yet will any party say to me, that when the Saviour puts the Bible into a country, or when He puts Christianity into a country, that that effects no change or no influence upon those who are the electors or those who are the elected in such a country? I say that new duties arise, and new light is thrown upon the laws by which both nations as well as Churches should be governed, and that they cannot, in the circumstances in which they are then placed, discharge their duty without being guided by the light which has been made to shine upon them from heaven, and discharge the new duties which have de-

volved upon them. Suppose that in a country where Christianity has not been introduced, and the Bible is quite unknown, a railway company is established. It is established solely for a commercial purpose. It has nothing to do directly with religion, and no one can imagine that it has directly to do with it. They agree, in this country where the Bible is unknown and Christianity never heard of, that every day of the week is to be the same to them, and that they are to employ their money and their servants every day in the discharge of the ordinary duties of life. But the Bible comes into the country, Christianity is introduced,—and is it to effect no change? If the Bible contains a regulation or law designed not for one age or one country, but for all ages and all countries,—and if the Bible says that one day in seven is to be a day of rest, that all men may have an opportunity of worshipping God on that day,—then, I say, is there no duty devolving upon those that compose this railway company? They are constrained by the circumstances in which they are placed to decide negatively or affirmatively. They must say that they will work every day, or that, in accordance with a rule which the Bible lays down, there is to be rest one day in seven, that being the command of the King of the universe. I take the same illustration in regard to nations. Suppose that a nation is organized before the Bible or Christianity is introduced into it. They frame laws that may permit polygamy or may permit marriage between the closest relatives. The Bible and Christianity comes in. If there be in that book a law distinctly fixing in what degrees of consanguinity marriages may be contracted, is there nothing to be done with it? They are constrained, from a regard to the civil welfare of the community, to decide

one way or another. There is another statement in regard to this important matter of the civil magistrate which I should wish to make, and that is that new duties are imposed upon the State; and for this reason, that the Church, as forming a society, is a body with which the State is necessarily brought into contact. The two are quite distinct institutions, which are brought into contact in regard to a great many points with one another. Is it not the duty of the State to look into the Bible and see what is required in regard to their treatment of the Church? The first thing they would discover if they looked into the Bible would be this, that the circulation of the book must not be hindered. 'Touch not mine anointed, and do my prophets no harm.' That is, that they must not be interfered with in the performance of their office. Some might say that is not doing anything under the sanction of the Saviour and from a regard to His authority. Is not obedience to negative propositions just as much proof of obedience to the Saviour as obedience to positive? If the State is bound, in regard to the authority of the word, to put no let or hindrance to the preaching of the gospel, and to allow the Church all those privileges which its great Head bestows upon it,—if that be done, they are yielding obedience to the Saviour as much as in yielding obedience to something positive. It might be said that they did the same with error. Perhaps they did. But there is surely no one who does not know that the greatest injury you can do to truth is to interfere with its legitimate publication, and the greatest injury you can do to error is to promote its further circulation and diffusion. You cannot do a greater favour to truth than to promote it further, freely exhibiting and diffusing it; and the greatest distinction you can pay to error is to

put it on the same level as truth. Milton said that truth had never been put to the worse in a free and open encounter with error. Her conflicting was the best and surest suppression of all contrary error. By granting entire liberty to the Church of Christ, they bestowed upon it a great favour. Now let me say a word or two on the subject of the Atonement. I refer to it because I think we have been very much misrepresented on this subject, and I refer to it because I view it as a far more important point than the question relating to the civil magistrate or establishments of religion. I confess nothing has given me greater pain than to find charges brought against the Church with which I have the honour to be connected, as if it was false in doctrine. There is nothing of which it has greater reason to be—I shall not say proud—but grateful to God, than in regard to the purity of the doctrine which has been maintained in it during the whole of its course. There have been times when it has been like a light shining in a dark place; and had it not been for their efforts, pure Christianity might be said to have been banished from our native land. And is it not painful to find that, after these circumstances, we are questioned as to our orthodoxy? The last pamphlet on this subject was one by Professor MacGregor. What are the charges he brings against us? He says he does not bring against us the charge of heresy. What he does bring against us is a charge to this effect,—that not directly, but by implication, have we permitted a doctrine to be published in our pulpits—a doctrine which, he says, is not anti-Calvinistic but un-Calvinistic. He grounds this statement upon the decision in the Atonement controversy of 1845. He even quotes the decision on which he grounds this offensive charge of permitting in our pulpits, not directly but

covertly, un-Calvinistic doctrines to be preached. I unfortunately cannot give the exact words, but I can quote with a great degree of accuracy. He said that the decision which was then come to was that in dying, Christ bore special relations to the elect, had a special love to them, and infallibly secured their everlasting salvation; and that, dying, He made a complete atonement to God for sin, so that on the ground of it a full and free offer of pardon and every spiritual blessing might be offered to man. I cannot conceive a clearer exhibition of what I believe to be scriptural truth than this statement. There is another method by which it may be tried. I undertake to give Professor MacGregor man for man in the Free Assembly who use language of this description, whenever he convinces me that there are men in our Church who preach in this manner. I have here a quotation from the late Dr. Gordon, in which he makes a statement in the highest degree satisfactory to all in this Church on that subject. For example, he says: 'The first thing in the order of nature, and the blessed effects of our dear Lord's substitution in the room of sinners, is the placing of this world on the footing of the new relation of heaven, bringing it, as it were, within the range of the beneficent, from which it had excluded itself, and opening up a way by which it might be permitted and invited to return into a state of amity with God, and fellowship with all that is holy and happy in this intelligent creation.' I shall give another quotation from Dr. Bonar, who has done well as a Christian poet, increasing the hymnology of this country, and that at a time when I suppose he had escaped from the rather loose or inaccurate statements which he was wont to make in what were called the Kelso Tracts. The book is entitled *Truth and Error*. He gives his assent

to a statement made by Dr. Owen, that 'Christ might be said to have died for all men in this sense, that sufficient was the sacrifice of Christ for the redemption of the whole world, and for the expiation of all the sins of all and every man in the world.' More wonderful still! Who would have expected to be in entire accordance with the declaration of the Synod on this subject, the statement that Professor MacGregor makes, or his sentiments, on this subject? He is giving what he calls the aspects of redemption. He says: 'While persistently maintaining that there is no real substitution or suretyship of Christ but for the elect, the old school have affirmed that God's redeeming grace in Christ has certain aspects towards all men indiscriminately. Thus, for instance, it secures to them all a season of suspended judgment and offered mercy. Again, it provides an inexhaustible fulness of saving merit, or power of right amply sufficient in itself for the salvation of all men. And, once more, in the great atoning sacrifice, it gives an open way, by which God comes with free salvation to men, and all men are freely invited to go for that free salvation to God. These three general aspects of redemption have been recognised by the old school of Calvinists both in Scotland and in France.' It is time for our Synod, by expressing itself, to remedy the injustice which we believe to be done us by such representations. I conclude by remarking that there is a sense in which the Church is not a voluntary association. That is, when we enter the Church, we have no power to propound doctrines or prescribe laws. The doctrines are revealed to us by the great Head of the Church, and the laws are laid down by Him. I should earnestly desire that we always keep this in view. Does the great Head of the Church warrant us in saying, 'I

shall not admit you unless you are prepared expressly to declare civil establishments of religion to be lawful,' or to lay down principles which necessarily lead to that conclusion? I would solemnly ask any man if he is warranted in making such a statement. Does the great Master of the Church prescribe it? If so, bring it forward; but it is impossible to bring forward a law from the great Master, telling us unless we approve of civil establishments of religion, or lay down principles that necessarily lead to the approval of them, we are not to be recognised as disciples and permitted to take our place at His table and to enjoy communion with them. I ask them to ponder over such statements as these, and if it cannot be supported, let them beware of irreverently touching the ark of God.

EDUCATION.

(*Speech delivered in the Synod*, 1872.)

THE motion which I have to submit is as follows:—

'1. The Synod adheres to the resolutions adopted in 1847, and frequently reiterated since that time, viz. That it is not inconsistent with the legitimate functions of civil Government to provide for the secular instruction of the subject; that it is not within the province of the civil Government to provide for the religious instruction of the subject, and that this department of education of the young belongs exclusively to parents and the Church; and that a system of national education, to be sound and efficient, should be supported more or less by local assessment, and placed under the management of local boards chosen by the civil constituency, according to some uniform, impartial, and non-sectarian qualification.

'2. The Synod expresses its cordial approbation of the principal object and main provisions of the Education Bill now before Parliament, and its satisfaction that, if the measure should become law, it will bring education within the reach of all classes of the community, and will secure that those who especially need it shall avail themselves of its benefits.

'3. That, while deeply impressed with the paramount importance of the religious instruction of the youth of

the country, the Synod strongly disapproves of the attempt which has been made to enforce by law the teaching of religion in the national schools, and regrets such an enactment as at variance both with principle and sound policy, and as inevitably leading to concurrent endowment in all public schools of the United Kingdom. That this Synod deeply regrets that provision should be made in the Bill for the continuance, under certain restrictions, of grants to denominational schools. That the Synod earnestly desires that the Bill should contain an explicit declaration that the school rates, like the Parliamentary grants, shall not be applicable in respect of any instruction in religious subjects.

'That the Synod receives the report, thanks the committee for their diligence, and reappoints them, with instructions to employ every effort to obtain the improvement of the Education Bill for Scotland in accordance with the report which has been submitted, and with the resolutions which have been adopted.'

Moderator, I hold in my hand nine Education Bills which have been introduced into Parliament for Scotland since the year 1850, the first two having been introduced by Lord Melville, now raised to the peerage, and Mr. Fergus, who was then member for the county of Fife, and the last by the present Lord Advocate. Eight of the bills are spoiled goods, and I fear that the ninth is in process of being spoiled also. But what I would chiefly call the attention of the Synod to is, that twenty-two years have elapsed since the first Bill was introduced into Parliament with the view of spreading education amongst all classes of the community; and I fear that the loss of these Bills has been occasioned chiefly by the jealousies and contentions prevailing among the different religious

denominations in Scotland. Now it is a matter of great and grave importance to think of this. During these twenty-two years, a vast number of young persons have grown up uneducated who might otherwise have received elementary instruction. And is there not reason to fear that very many of those who have become what are usually called the 'lapsed masses'—those who are the troublers of the community, and who fill our pauper-houses and our jails—have grown up in these circumstances, and have been led into these evil courses, mainly by the want of education? Is there not, then, a very great responsibility upon those who shall adopt any course that may tend to prevent the Bill now before Parliament being adopted? I have another remark to make, and it is this, that the last Bill—namely, the ninth—is undoubtedly, when considered from one point of view, the best of all these Bills. I wish to recall your attention to the resolutions that were passed in the year 1847, and to the memorial that was presented to Lord John Russell, then the head of Her Majesty's Government, by the committee appointed by this Synod, and a memorial inserted in the minutes of our Synod without the slightest note of disapprobation. It is a very remarkable fact, that very many of those recommendations which we made in this memorial, and which were then left in abeyance, have been adopted in the Bill now before Parliament. One of these recommendations was as follows:—'That we earnestly desire that the parochial schools should be set free from the superintendence of the Established Church, and that all parties should be permitted to be elected as teachers in our parochial schools.' The words of the memorial are to this effect:—'Your memorialists would press on your Lordship and the Government the necessity

of effecting a thorough reformation in the parochial schools now existing in Scotland,—such a reformation as will divest them of every sectarian character, both as to superintendence and the class from which teachers are selected.' Now this recommendation has been accepted, and full effect is given to it in the present Bill. You need not wonder that there should be a strenuous opposition to this portion of the Bill on the part of the Established Church. I observed recently a report of a speech by Dr. Cook, in the Synod of the Established Church with which he is connected, and in which he was pleased to say, 'I would not insist that the schools supported by local rates should be placed under the superintendence of the Established Church.' A very remarkable concession indeed. No expression could more strikingly exhibit the entire unconscious ignorance of such a man as to the position which he and his Church occupy. They are now a minority in the country. They have no more right to the superintendence of the schools than any other denomination; and how it should come to pass that they should look upon it as a concession that they do not seek to superintend all schools that the nation may choose to erect, passes my comprehension. I have a peculiar feeling on this subject. I may be allowed to mention that one of the first steps I took, after completing my University education, was to offer myself as a candidate for a parish school teachership. When I went to the place where the examination was conducted before the minister and five or six heritors, I found there were as many as six or nine candidates. I was the last to be called up, and the first question put to me was, 'Are you a Dissenter?' I replied, 'Yes.' 'Don't you know that the parish schoolmaster must sign the Confession of Faith?' was the next

query. 'Well,' I said, 'that is the Confession of the Church with which I am connected.' 'But are you willing to join the parish church?' 'No,' I said, 'as I do not suppose it is necessary for the teacher of the parish school to do so; and I know that in the burgh schools there are teachers not connected with the Established Church.' 'Well, I think you had better not be examined,' said one of the heritors. I said I would like to be examined very much, if they gave me a fair vote along with the other competitors; but I added, 'If you have made up your minds that I should not be examined, I would prefer not to be examined.' 'Well, I think it is better you should not,' said the heritor. Now I confess that this act of injustice, as I then felt it to be, has always been present to my mind when this question of education in Scotland has been brought up. I would feel greatly pleased if I could be instrumental in any way in removing such a stain from our statute-book as that which rests upon it at present,—that the superintendence of these schools should rest with the Established denomination. There is a second recommendation in this memorial, to the effect that the schools should be placed under the superintendence, to some extent, of local boards, chosen in an impartial manner and according to civil enactment. This is precisely the regulation that has been adopted in the Lord Advocate's Bill; and I think we have reason to feel gratified that this second point, of such great importance, has been acceded to by the Government. The memorial asked that it should be left to the committee chosen by a constituency, such as householders, to determine the amount and kind of religious instruction that should be imparted in the schools; and, in addition to the salary to be fixed by the committee for all branches

of learning, let each scholar, the memorial went on to say, pay a specified sum for the religious instruction imparted in the school when he avails himself of it. That is precisely the point to which we are brought at the present day. They have granted us the local committee, and they have allowed the local committee to superintend the schools, and they have introduced religious instruction into the schools. What we insist upon in this resolution now submitted is, that there shall be nothing paid, either by the Government grants or by money raised from local rates, for the payment of this branch of instruction, and that such payments shall be solely made by those who avail themselves of such an arrangement. There was another point brought before Government in this memorial, and that is what is commonly called the conscience clause. It was recommended that, if religious instruction was introduced into every school, to meet the case of those parents or guardians who might not approve of the amount or the kind of religious instruction fixed by the committee,—it was asked that it be provided that such parents may have full power to secure for the children all other branches taught in the school, without being required to receive religious instruction, and allow them to make such arrangements for this subject as may be in accordance with their principles. Here, then, are four of the leading provisions contained in the present Bill, which were earnestly recommended to the attention of Government twenty-two years ago—in the year 1850. I would next call attention to the faults still found with the present Bill, and with some of which my motion sympathizes. It has been complained that this Bill is a godless and infidel Bill. We were greatly surprised to see such a pious man as Sir James Elphinstone and others

making statements of this kind. Let it be remembered that this Synod has borne testimony to the great importance of religious instruction, and has again and again declared that all instruction should be accompanied with instruction on this vital and most important point. The only difference between such men as I have referred to and ourselves is this, that we believe there is ample provision—not made indeed by express statute, but really existing—for the introduction of religious instruction in the best possible way. Lawyers differ whether any of the Bills that regulate the parochial schools in Scotland have made express legislative provision for the introduction of religious instruction. But whatever differences may exist, it is quite certain that the only kind of security that can be looked at in connection with the parochial schools for the introduction of religious instruction is, that they are under the superintendence of the presbyteries of the Established Church. I maintain that the local boards in the school district furnish as good a security for the introduction of religious instruction as any presbytery of the Established Church. I look upon these local boards as little else than the parentage and ministers of the district,—the ministers not being confined to one denomination, but selected from all denominations. Can it be supposed that in Scotland there is any danger of any school board being selected that will not see there is religious instruction imparted in the school? I do not believe it. Great fault has been found with the conscience clause, and the manner in which it is proposed to work it; and great fault has been found with the time-table bill. I hold that a time-table renders a conscience clause necessary. There must be a time-bill, fixing that certain branches must be taught; and it is remarkable that in the First

Book of Discipline—held in great reverence by many —the time-bill is expressly laid down as something absolutely required in the schools of the country. The statement on the subject is to the following effect:—'Of necessity, therefore, we judge it that several kirks have one schoolmaster appointed, such an one, at least, as is able to teach grammar and the Latin tongue, if the town be of any reputation. . . . A certain time must be appointed to reading and learning of the Catechism, and a certain time to the grammar and to the Latin tongue, and a certain time to the arts of philosophie and the other tongues, and a certain time to that studie in the which they intend chiefly to travel for the profit of the commonwealth.' What is this but the time-table? The Bill provides that 'either before or after the commencement of secular instruction'—and this was only saying that at a certain time—the Bible must be taught, and that there must be a certain time for the languages, a certain time for arithmetic and other branches of secular instruction. When we think that certain parties have such a high reverence for the First Book of Discipline, we would be disposed to imagine that they would take care and not represent this Bill as ungodly and infidel. There is another clause of great importance in the Bill, and a clause which this old book from which I have quoted has anticipated,—I mean the compulsory clause. There are few now-a-days who do not see that, in order to have the young of the country educated, it is absolutely necessary that there should be a compulsory clause in any educational measure. In this old book you find these words:—'For this must be carefully provided, that no father, of what estate or condition that ever he be, use his children at his own fantasie, especially in their youth-

head; but all must be compelled to bring up their children in learning and virtue.' There are two points on which I desire to see the Bill changed. One is, to have it stated that there should be no provision whatever, under any circumstances, for the continuation of denominational grants; and the other is, that there should be an explicit declaration, or if that is not sufficient, an explicit provision, in the Bill that none of the money to be raised by local rates shall be given for the payment of any religious instruction, any more than the grants that are paid by Government. If these two points could be secured, and means adopted to prevent the recommendation adopted by Parliament being acted upon, and any declaration respecting religious instruction being imparted in the school excluded, I for one will hail this new Act; and I hope such changes will be effected. After alluding to the differences of opinion that existed among them, he concluded by saying: We cannot expect to get everything our own way; but if we can get this Bill, containing so very much which we consider of essential importance, and in which we entirely concur, I should hope that we as a Synod will not charge ourselves with the responsibility of endeavouring to get it thrown out of Parliament, and thus lost to the country.

UNION WITH THE ENGLISH PRESBYTERIAN CHURCH.

(Speech delivered in the Synod, 1874.)

DR. JOHNSTON moved—'That the Synod shall receive the report of the Committee of Union in England, and thank them for their diligence; shall declare their sincere respect and esteem for the English Presbyterian Church, and their earnest desire to see a union effected with said Church and the English Synod connected with this Church, as soon as it shall be found agreeable to the ministers and congregations composing said Synod: That, finding from the report of the committee, that of their 106 congregations in England, 50 have reported in favour of a scheme of union, that 35 have reported against it, that 21 have made no report either for or against it; that of the 50 in favour of the scheme of union, 28 were unanimous, 13 were divided, and 9 did not state whether they were agreed unanimously or by a majority; and of the 35 returns against the scheme of union, 26 were unanimous, 5 divided, and 4 not stated; the Synod judge it unwise and unsafe to press the scheme on their congregations in England, and agree to suspend for a time negotiations for an immediate union.' The cause in favour of union had met with admirable advocacy. The two gentlemen who had spoken, being immediately concerned

in it, had spoken with great earnestness and eloquence. A person who was not so immediately concerned in it, though he might not speak with the same eloquence or earnestness, would earnestly ask the attention of the Synod to the facts on which he meant for a little while to dwell. If this union had been effected with unanimity, they would have felt the loss of their English brethren, but they would have been disposed to say that they had made a sacrifice in order to secure a great end. If the union had been effected with even comparative unanimity, some of these great results which Dr. Cairns prophesied might be expected to follow; but I cannot believe that this union, under present circumstances, would be at all attended with those advantages which he anticipated. The Synod at last meeting, in generally and provisionally approving of the action of the committee, declared their continued interest in the cause of Presbyterian union in England, and their desire to see a union effected 'so soon as it will be agreeable to the members of the English Synod, and to the congregations under their charge.' Could it be truthfully said that the union was agreeable to the members of the English Synod and to the congregations under their charge? Let them mark the state of the case. There were 28 congregations unanimously in favour of union; there were 26 congregations that were unanimously against it: there were 13 congregations that were divided on the subject, of which the majorities were in favour; and 5 divided, in which the majorities were against. I ask if this is a state of matters that we can face, and in which we can come to a decision in favour of recommending union? It would be a very rash assumption that the 29 congregations that had not reported were in favour of union. Their failure to report

merely indicated that they had not taken the matter into consideration. It merely intimated that they attached so little importance to this proposed union, that they did not think it necessary to make any return on the subject. What was likely to be the result of this union being pressed on? There were two things likely to follow. One was, that a number of their congregations in England would not go into the union; and this very fact would continue to produce those evil results which had been represented as arising from the division between the English Presbyterian Church and this Synod. And that was not all. The congregations were divided in many instances, and that would be the result,—strife would be introduced into these congregations, and divisions would follow, some insisting in each congregation on getting up a new church, on the ground that the one chose to remain in connection with the Church of Scotland, and the other proposed to join this union. Why should we throw such a bone of contention into our English congregations? No doubt they wished to effect great good, but they hoped for good that would never follow if such a step were taken. This is the principal ground on which I feel constrained to oppose the consummating of this union. But there were one or two more reasons that he felt bound to assign. He was not satisfied with the formula which was proposed in this scheme, and his objections to it he explained in detail. A great deal had been said about the very close connection that this federal relation was to bring them into with the English Presbyterian Church. But they were already in very close relations with that Church. The principle of mutual eligibility had been carried both in this Church and in the English Presbyterian Church; and if they looked at the matter calmly, they

would be brought to the conclusion that there was really no further advantage to be gained by these many proposals about federation. Mutual eligibility had been carried fairly and openly in the two denominations. In the case of a more important union contemplated, there had been a kind of *chevaux de frise* erected around that,—a kind of fortification, that enabled certain members of the Free Church to shoot their envenomed arrows on the occasions when this mutual eligibility was purposed to take effect. This mutual eligibility arrangement having been fairly and openly carried between the two bodies, I do not see what greater advantage could be obtained. You can easily have federation, by sending deputies to the English or any other Synod, and you can give them all the privileges of corresponding members. They had been careful to shut out the privilege of voting. They were merely to have the privilege of hearing others speak, or themselves uttering a few words. By pressing on this union, we would be virtually destroying our body in England. It would be a very strange thing indeed to find we were cutting off, against their will, 28, or it might be 40 congregations; and it would be a very painful thing still to find that these 30 or 40 continued without, while 60 or so joined in this union. In what difficulty would they place those who remained! They would be in a situation of uneasiness and danger; for the larger body would look upon them with great displeasure and suspicion, and would turn to them on occasion the cold shoulder.

DISESTABLISHMENT.

(*Last Speech, delivered in the Synod,* 1874.)

THERE are three reasons which I wish to adduce in support of disestablishment and disendowment. The first is, that the Established Churches have not kept the faith. It is a long time since Lord Chatham said in the House of Lords, that the English Church was very peculiar,—it had a Calvinistic creed, it had a ritualistic or Roman Catholic liturgy, and it had an Arminian clergy. But the divisions into which the Church has fallen now are far more numerous and of a far worse type than any that existed in the time of Lord Chatham. A sentence appeared in the *Times* not long ago, 'that it would require a very great deal of subtlety to distinguish what difference there was between Roman Catholicism and the opinions and observances which many in the Church of England openly avowed and maintained;' and it would require a great deal of subtlety to distinguish between the opinions maintained by some and the system of Calvin, or between the opinions entertained by many and Deism. That is the condition unquestionably of the Established Church at the present moment; and it ought to be observed that legal decisions in the very highest court of appeal have been obtained, permitting all these three classes to remain in the Church. The decision in

regard to Mr. Bennet kept in some of the evangelical clergy; the decision with regard to Dr. Temple kept in all those whose opinions could scarcely be distinguished from Deism; and the decision lately pronounced has kept in all those who could scarcely be distinguished from Roman Catholics. They all appealed to the decision of the highest court in the country, and the decision of that court enabled them to abide in the places they occupied. It used to be a frequent statement made by members and ministers of the Church of England, that it was the bulwark of Protestantism. He would be a bold man who would in the present state of things make any such assertion. Let me mention an incident. Little more than a year ago, a distinguished dignitary of the Church of England was in Rome, and had an interview with the Pope. In the course of conversation, his Holiness kindly inquired after Dr. Pusey, and, hearing of him, he made this very true and graphic statement: 'Dr. Pusey is without the Church, but he just resembles the bell, that, without the building, rings other people into the building.' That was the opinion held by the Pope, and a very true opinion it was. There are some constantly passing from a certain class in the English Church—the ritualists—into Roman Catholicism openly and avowedly; and those persons are much more to be commended than those who remain in the Church and are yet Roman Catholics in their opinions and observances. The Archbishop of Canterbury stated, not very long ago, that there were cards placed on the altars of many churches, requesting prayers to the Virgin Mary and the saints. You are well aware that many contend for the confessional,—auricular confession; and that there are not a few who expressly renounce and repudiate the name of Protestants.

Am I not warranted, then, in saying that the Established Church ought to be disendowed and disestablished because it has not kept the faith? But let it not be supposed that in this remark I refer exclusively to the Church of England. I say that the Church of Scotland has not kept the faith. I am glad to acknowledge that there is far less difference of opinion and observances among the adherents, ministers, and members of the Established Church of Scotland, than among the ministers and adherents of the Established Church of England. But still I have a great desire that this Synod should, in the way of indicating their opinion respecting the state of theological instruction and moral philosophy instruction in Glasgow, and in Edinburgh, and in St. Andrews, issue a recommendation to our presbyteries in these quarters not to permit any of their students to attend upon the prelections delivered in the Universities of Edinburgh, Glasgow, or St. Andrews. Our forefathers were very careful in these matters. They were almost sure that unsound opinions would be served up to them instead of the gospel. Now no one can calculate the evils that arise from young persons in the course of their education being required to listen to prelections which are delivered from some of the chairs in these Universities. It has been acknowledged—used to be acknowledged, at least—that the Secession and other Nonconformist bodies in Scotland were the means, in the hand of God, of preserving the light of religion, when, as the members of the Church of Scotland themselves used to say, the heavy cloud of Moderatism had descended upon them; and I fear that we are still called upon to watch carefully over these matters, and to see that the heavier cloud of Deism and Rationalism do not descend upon the Church of Scotland.

That, then, is my first reason for seeking disendowment and disestablishment,—that the Established Churches have not kept the faith. My second reason is, that they have not kept the people. A Church to be national should be national not only in name but in reality. Now I believe no one denies that in Scotland and Wales the Dissenters and Nonconformists greatly outnumber the adherents of the Established Churches of England and Scotland. Perhaps there may be some doubt as to the superiority of numbers among the Nonconformists in the larger towns of England and in some rural districts; but a census has been taken, from which it appears that in the larger towns, and in the rural districts, in many cases the Church of England is in the minority. It is easy to see how irrational and unjust it is to maintain an establishment for a Church that is in a minority in the country. Just take an illustration. There are fifteen ministers in Edinburgh who are paid from the public funds. I don't know exactly how many congregations there are who build their own churches and support their own ministers, but I am sure they will amount to from 70 to 80. Now, I ask, are the fifteen ministers more distinguished for their learning, more distinguished for their theological knowledge, more distinguished for their earnestness as pastors and ministers, than any of those, or the majority of those, who are Nonconformists, and build their own churches? I could commit the solution of that matter to an impartial committee chosen out of the various denominations that are to be found in Scotland, the majority being those connected with the Established Church itself, and they would be constrained to tell you that the Nonconformist ministers are as well educated, as zealous, as sound in the faith—probably more sound

burgh, not very many years ago, said to Dr. Wallace's congregation, 'We will give you the patronage for £600.' Oh, no, they would not be at the pains to raise that sum; but by political management and otherwise they secured their end, for they constrained the Town Council to comply with their wishes. The patronage of St. Stephen's was also offered to the congregation for a like sum of £600, and it was refused in like manner. Now, I ask if the country is to submit to considerable pecuniary loss with the view of investing any parties, whether members of the Church or not, when they are not willing to pay out of their own pockets the sums to which I have adverted. Is this justice? In Glasgow there is a great loss sustained annually by the Established churches being paid a certain sum by the Town Council. That is a fact very well ascertained,—that the Town Council pays a great deal more for the Established churches—in building them and repairing them—than they earn by means of the seat-rents they bring in. A minister in this city sent round, I suppose to all the ministers in the country — at least in our denomination — a tract, in which he says of Voluntaryism: — 'What kind of supply of church ordinances and preaching of the gospel is afforded by Voluntary churches? The very same kind that is furnished to all the community when a baker opens his shop, and says, "I am quite willing to sell you any kind of bread you wish," forgetting that there might be some who say they are not able to pay for the bread they need.' Now I would like to ask that minister, or any minister of the Established Church, if he ever found a Voluntary church acting upon that principle? I know that in

my own church—and I believe in all the churches—provision is expressly made for the poor. I have often gone to people, to prevent anything like feeling at them leaving their own seat, and said, 'You need not go to the pews set apart for persons who cannot pay seat-rents,—the session are willing to pay for you;' and I believe that is the custom in all our churches. I should like to know how this is done in Greenside. I am constrained, then, to conclude with these three reasons, which I would like to fix in the minds and hearts of all who hear me, that the great principle which is here contended for is, that no man should be subject to disquiet or to disadvantage on account of the ecclesiastical connection to which he belongs; and that no one should enjoy peculiar favour on account of the ecclesiastical body of which he is a member. Is not this a just reason? Are we not all citizens of one great community? And why should we find partiality manifested in the way to which I have so frequently adverted, when it is attended with results so injurious. First, then, Established Churches have not kept the faith; secondly, they have not kept the people; and, lastly, they are the real causes of much of the disunion and alienation that prevails among professing Christians. Just look at what goes on day after day in England,—a rector refusing burial to an unbaptized child in consecrated ground, and even refusing to permit a Dissenting minister to read the burial service over the grave. Now I ask if abuses like these can be endured? I hope that these evils will be brought forward so constantly and pressingly, that it shall be found impossible for our Government very long to delay the disestablishment of the Churches. At

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